

(8)

THE
BISHOP
OF
LONDON
HIS LEGACY.

OR

Certaine Motiues of *D. King*, late Bishop
of *London*, for his change of Religion,
and dying in the Catholike, and
Roman Church.

*With a Conclusion to his Brethren, the LL.
Bishops of England.*



Cum dederit dilectis suis somnum, ecce hereditas Domini. Psal. 126.

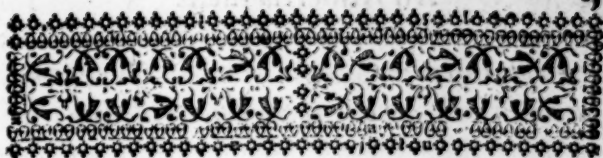
Beati, qui in Domino moriuntur. Apoc. 14.

Permissu Superiorum, M. DC. XXIII.

UNITED STATES



BRITISH MUSEUM, LONDON



AN
ADVERTISEMENT
OF THE PVBLISHER
OF THIS TREATISE
to the Reader.

GOOD Reader, It is an approved Methode both of aunciēt & moderne VVriters, after they haue made choyce of the Subiect by thē to be intreated off, sometimes by a Poeticall Conceite, particularly to tye and apply the sayd Subiect, to some one peculiar person, or other circumstance; as if the Truth, and Verity thereof, did really exist only in the same Person, or Circumstance.

Thus (for Example) Xenophon fashioning in his ΚΥΡΟΥ ΠΑΝΔΕΙΑ, or Institution of Cyrus,

An Aduertisement

what a Prince ought to be, doth personate all his Precepts therein in Cyrus: Not that Cyrus was such a Prince, as he is there described; but that according to the iudgmēt of Xenophon, a Prince, or King is wished to be so instructed and informed, as he feygneth Cyrus. And thus his Majesty (whom God long preserue) following in part the like Methode, doth delineate, and draw with his learned Pencil, the true portraiture of a good Prince in his Basilicon Doron, a worke of eternall memory, and worthy to be written in letters, not of gould (too base a mettall) but euen in letters of Diamonds, if so they could be melted and resolved. Thus also doth Homer in his Odysses (as it were) incorporate all his instructions and documents of a subtile and wyse traueller, in the persō of Vlysses. The like may improporcionably be auerred of Plato touching his Cōmonwealth, of Aristotle touching his Felicity, and lastly of that most glorious Martyr S^r. Thomas More in his Vtopia. All or most of which Authours for their better warrant, do challenge to themselves a Poeticall liberty, in feygning that really to be, which indeed is not.

Now

Now to apply this to our present matter in hand,
touching the deceased Bishop of London, D.
King. That he altered his Religion before his
death, and dyed Catholike, is most certayne, (how-
soever his Favourits labour to suppress the truth,)
seeing if liberty were given, it would infallibly be
made evident by many unanswerable reasons.
That he did write in tyme of his sicknes, & deli-
vered to others before his death any reasons, or mo-
tyues of such his change in Religion, I will be spa-
ring peremptorily to affirme; for I will not exas-
perate his Friends, and other great Protestant per-
sonages, more then necessity inforceth. For see-
ing they could not endure to heare, that he dyed
Catholike, what tragedies & troubles would they
attempt to rayse, if it should be auerred, that the
Bishop did wryte any Motiues of such his alte-
ration in Fayth and Religion. Only I say, seeing
it is most certayne, that he dyed Catholike: And
seeing no learned Man changeth his Religion, but
vpon some Inducements and Motiues: And lastly
seeing in the iudgment of the Publisher heerof, no
Motiues are more forcible for a Protestant (&
perhaps particularly for the Bishop) to change
his

An Aduertisement

his Religion, and imbrace the Catholike Fayth, then these set downe in this Treatise: Therefore the Publisher, as being warrated by the former examples of Xenophon and others aboue mentioned, wisheth, that Himselfe may be heere taken to haue written these Motiues, as a Precedent, or Patterne, warranting any Protestant in the change of his Religion, though by a Poeticall freedome peculiarly applyed to the Bishop, in regard of his like change of Fayth; and so accordingly the Treatise is styled, His Legacy.

And therfore to keepe the better Decorum, where the Bishop in the Epistle Dedicatory, assumeth the wryting therof to himself: Where also in the Booke it selfe, there is some enterchange of speeches betweene the Bishop and others: And lastly, where the Bishop in the end thereof wryteth to the rest of the Bishops his Brethren: All these passages, the Reader may (if it please him) with my full consent and allowance, suppose to be fictions Personarum, and warranted by the figure Prosopopeia: And that the Publisher heerof performeth no more, (if so much) then Plutarch doth in his Parallels of the Romans with
the

the Grecians : That is , to appropriate certayne Speeches, or Orations to certayne Men ; and such Speeches only, as are most fitting to proceed (with due consideration of Circumstances) from the same parties, to whom they are by supposall so ascribed.

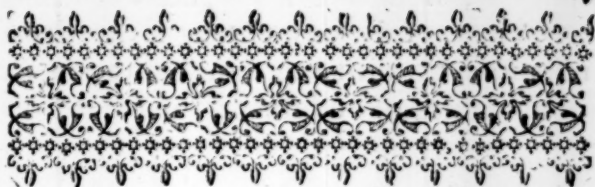
Thus Good Reader , seeing matters must be cautelously carried in these dayes , thou seest , I will thee not, to take this Treatise , as written by the Bishop , and deliuered ouer to others in his life tyme, but (in Gods Name) repute it as Myne. For I am not desirous to father any thing vpon the dead (nor doth^e the Catholike Cause need any such Pretence) but what is acknowledged for such, by the iudgment of all Men; & I know well the B^s. Friends are farre from any such acknowledgment. But howsoeuer , if thou reape profit heerby, I shall be glad; but if neyther the Bishops change in Religion , nor these present Motyues (by whomsoeuer written) can withdraw thee from the Heresies of these tymes , I can but commiserate the poore and dangerous estate of thy Soule.

If any of the Bishops neerest Friends, shall by answere impugne this Treatise , let him take heed, that the byrth of such a future worke become

An Aduertisement.

not viperous, as not regarding whose sides it lacereth before it can take it being. But above all, forbearing to caull at the Method, let him be carefull to answer the Motyues in particuler, & this directly and plainly, and to all the authorities, as heere they do lye, without affecting any obscurity in Methode, or long and tedious Discourses, thereby to diuert the Readers mynd from the point beere handled, and to turne it to other by-matters. Thus much is expected at his hands, and the rather, seeing aforehand he is premonished heereof only, for the better manifestation of the truth. And thus (Good Reader) wishing thee to take (at least) in good part, the publishing of this Legacy, which indeed had been sent to the Presse instantly vpon the Bishops death (and so had then immediately come forth) were it not, that it hath been stayed till now, vpon some iust and vrgent Reasons, I bid thee hartily farewell.

Thy iouing Friend
A. B.



THE
EPISTLE TO
THE READER.

GOOD Christian Reader
(whether Catholyke or
Protestant) heere before
my Death I bequeath to
thee (as my *Legacy*) these
few leaues (though the weake and femi-
nyne Issue of my sicke and distempered
Age) contayning (no doubt , with ama-
zement to thy selfe) certaine grounds of
my alienation of mynd frō the Protestāts
Religion . True it is , that for some years
past (though I was far otherwyse affected,
when I did wryte my Lectures ypon *Ie-*
nas)

nas) I haue preached and taught the Protestant sayth, with a certaine hesitation & doubtfulnes of Iudgment , in regard of some tyme more seriously spent , then before in those kynd of studies, in the which
 (a) *Eccles.* (to speake in the *VVisemans* (a) dialect) :
cap. 31. *Modicum laboraui, sed inueni mihi magnam requiem.*

Many are the Reasons warranting this my change , much trauelled in, euen by my owne paynes and diquisition (for I graunt , I scorned to looke into these weighty matters, with other mens eyes:) yet by reason of the present weake state of my languishing Body , I haue selected these few particular Motiues ensuing, hereafter in due tyme to be presented to the eye of the World . Touching which I foresee , I shall fynd different (and perhaps some calumnious) Censures.

For I probably presage , that since it will be interpreted iniurious to the present State , as if (b) *non possumus & Romani esse, & hostes non esse* ; and displeasing to his Majesty (whom in my soule I do affect with
 all

(b) *Tert.*
lib. aduers.
Gentes.

all true Allegiance, do acknowledge with all Gratefulness his many Honourable & vnderferuing Favours, and for whose true Happines I do, and daily wil pray, as long as this enfeebled flesh of myne shall enioy this ayre) when it shalbe reported, that the *Bishop of London* dyed a *Romanist* in Religion, and hath not beene ashamed, even with his owne penne, to pull in those Colours of that fayth, which himself afore had aduāced; that therefore it must be diuulged, either he dyed not in that Religion; or at least that these written *Motives* are but masked vnder his Name, as being framed by some Catholike Pryest, for the greater defaming of the Protestāts Ghospell.

No, No. By Gods infinite grace, I am resolved (notwithstanding all contrary assaults whatsoeuer) to dy a member of the Catholyke, or (as we tearme it) Papist Church: *Inueni (c) quem diligit anima mea, tenui eum, nec dimittam.* (c) *Cantic.* And as an earnest giuen to this my designe, I haue heere written this small Treatise, which
in

in my lyfe tyme is deliuered to a friend. It is myne, and penned by my self, and to me the dearest and choifest Chyld, that euer the wombe of my brayne brought forth; howsoever it is likely that Orphanlyke it shalbe cast out, and be betrampled vpon with all ensuing serpentine malignity.

I haue purposely enleuened the most passages thereof, with the testimonies of diuers Protestant Wryters and Doctours; and this for two respects. One, because my selfe being heeretofore a Protestant Doctour, and placed in that eminency of seate wherein I am, I thought it the more sutable, to produce authorityes of men of my owne former Religion, Rancke, and Profession. The other for breuiry; seeing the acknowledgments of Protestants in poynts controuerted, preuent, that we need not to recurre (through a long and wearisome enquiry) to Scriptures, Fathers, or Historyes, for the determining of the said Poynts: and I remember well, that dull and tedious reading, soone turneth

neth the edge of fastidious and curious Wits.

The truth is heere set downe plainly, without Affectation of pleasing Oratory, or (to vse the Apostles phrased) *the perswasible* (d) *words of humane wisdom*; for at this tyme, and vpon this subiect, I little pryze a fluent, smooth, and oyled tongue. (d) 1. Cor.

If it be demanded, why now (and not before) I do wryte this *Apology* ? Let such men know, it is the feare of Hell, and losse of Heauen (the only two landing-places of the Soule , after her departure from hence, for all Eternity) that hath forced me heerto. Alas, my poore languishing body euery day decaying, and assuring itself, that many moneths (for I look not for yeares) it cannot hould out, summons me now to display the very secrets of my soule , for the sauing of my soule ; and not to draw any veyle betweene me , and my most inward Thoughts and Intentions . *

I haue dissembled my Religion for some few yeares (so haue Wyfe, Children, and

& wordly honours enthralled my Soule:) sweet *Iesus* forgive me. I haue persecuted the Church of Christ for many yeares. O blessed Apostle *S. Paul*! thou, who once wast a Persecutour, but after a planter of Gods Church, intercede for me. But, O the torment of my afflicted Consciēce! I haue had my hand (would to God, both hand and arme, for the preuenting of such a mischeife, had then beene cut off) in sheeding of innocent Bloud! And is it not high tyme for me, to cast vp these accounts, and to vse an introuersion vpon my owne Actions?

O happy *Almond*, who heere vpon earth didst maske thy self vnder the name of *Mollineux*! In thy bloud, euen in thy bloud did I wash my hands. It was I, that did further thy death: be thou O blessed Saint, who now seest and hearest me: (*Quid* (e) *non videt, qui videntem omnia videt?*) be thou, I say, out of thy *Seraphicall* Charity, as propitious to pray for remitting of that crying-Sinne, as I am ready to acknowledge the Sinne. And let thy bloud

(e) *Greg.*
l. 4. dial.

bloud (guilty of no other treason , then
 in not being a Traytour to *Christ* and his
 Church) not resemble the bloud of (f) *Abel* ^{(f) Genes. 4.}
 which cryed for reuenge against his bro-
 ther ; but rather the bloud of *Christ* which
 prayed (g) for pardon of his Crucifiers . ^{(g) Luc. c.}

Well then ; the state of my former
 lyfe , and my present weaknes being thus ;
 haue I not iust reason to say with the ^{(h) Cant.}
 Spouse (k) : *Vadam ad montem mirrhæ, & col-*
lem thuris (where a man by a spirituall an-
 nihilatiō of himself, enioyeth a more per-
 fect being,) That is, I will spend the short
 remnant of my lyfe , in Pennance , and
 Prayer . Let my future Aduersaries spit
 out their Venome neuer so much in their
 coutumelious Scripts against me . I care
 not , I feare not , I am resolued , for my
 owne good, to breake with flesh & bloud,
 since shortly I am to leaue all flesh and
 bloud . I am within the iawes of death, &
 all that I expect, is to saue my soule. And
 poore *Doctour King* dying *Catholike*, is
not ashamed to acknowledge the trans-
gressions of *Doctour King*, liuing *Protestant*.

Therefore O most mercifull Lord,
 (who art God of God, and Man for Man)
 who hast sayd to a sinnefull soule: *Tu* (i)
 1. *fornicata es cum multis amatoribus; tamen reuer-*
tere ad me, & ego recipiam te; doe not repu-
 diate this poore soule of myne, which hath
 committed spiritual fornication with Ho-
 nours, Preferments, and other such glo-
 rious Miseryes. Thou, who in thy holy
 (k) *Psal.*
 102. Writ, hast left recorded: *Quomodo* (k) *miser-*
etur Pater filiorum, misertus est Dominus ti-
mentibus se. Behould heer thy *Prodigall son*,
 prostrating my selfe at the feet of thee my
 heauenly Father, humbly crauing pardon
 for my mispent substance and patrimony.
 Finally, thou, who thus assurest vs all:
 (l) *Ezech.*
 cap. 18. *Nolo* (l) *mortem morientis, conuertimini & vi-*
uite: Looke vpon me, who now halfe dead
 in body, and heeretofore wholly dead in
 Soule, euen loathing the vpbrayding re-
 membrance of my former courses, do cast
 my selfe betweene thy armes, to receaue a
 new spirituall life.

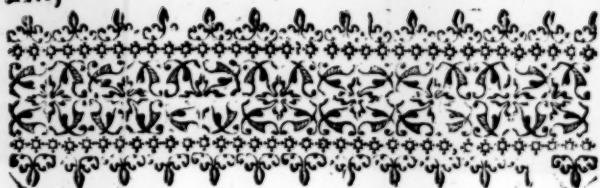
Sweet Iesus, who by my creation gaue
 me a Being, by my Redemption a Well-
being,

THE EPISTLE. xiii

being, who suffered Death to prevent death, and whose wounds cure our wounds ^(m) *Isa. 53.*
(Liuore (m) eius sanati sumus;) vouchsafe to sanctify me with thy soule; to inebriate my intellectuall powers with thy bloud; and to wash away all their ordure & filth, with the water of thy pierced side; that so, I poore, despicable, and miserable man, seeing all my sinnes afore drowned in the gulse of thy inexhausted Mercy, may in the end enter into thy promised (and my hoped for) Canāan.

Ioan. Londinens;

THE



THE
CONTENTES OF
THE SEVERALL
MOTIVES OF THIS
TREATISE.

THE I. MOTIVE.

THAT the priuate spirit is the chiefe
supporter of Protestancy. Page 1.

Motiue 2. That the Propheſyes of Scrip-
ture confirme the Catholike Religion, and reſute
Proteſtancy. pag 10.

Motiue 3. That generall Councells, confir-
ming Catholike Religion, are reiected by Prote-
ſtants. pag. 33.

Motiue

THE CONTENTS. xv

Motiue 4. *That the Fathers of the Primitive Church (as Patrons of Papiſtry) are reiecte*
by the Proteſtants. pag. 39.

Motiue 5. *That the articles of Proteſtancy*
are particularly condemned for hereſyes, by the
ancient Fathers. And that all Proteſtants origi-
nally came out of the Catholike Church. pag. 53.

Motiue 6. *That true Miracles haue beene*
wrought for prooſe of the Catholike Religion;
but not any for Proteſtancy. pag. 64.

Motiue 7. *Absurdities in the Proteſtants*
Religion. pag. 77.

Motiue 8. *Deceites, and ſleights practiſed*
by Proteſtant VVryters. pag. 93.

Motiue 9. *That the doctrine of Catholike*
Religion, tendes directly to Vertue; of Prote-
ſtancy, to Vice and Liberty. pag. 118.

Motiue 10. *That Luther and Caluin are*
chiefe Patrones of Arianisme; and therefore in
other points of faith are not to be followed. p. 131.

Motiue 11. *That there is Unity in Fayth*
in Catholike Religion; & diſagreements in faith
in Proteſtancy. pag. 139.

Motiue 12. *That Salvation may be had in*
Catho-

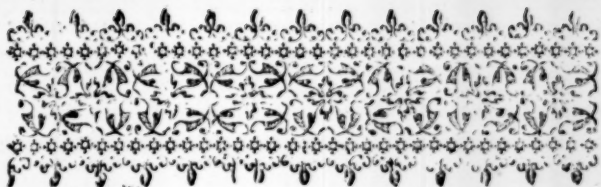
xvj THE CONTENTS.

Catholike Religion, by the confession of Protestants. pag. 154.

The Conclusion to my Deare, and Reuerend Brethren, the Lords Arch-bishops, and Bishops of England. pag. 168.

THE





THE
BISHOP OF
LONDON HIS
LEGACY.

THE I. MOTIVE.

*That the private Spirit is the chiefe supporter
of Protestancy.*

THE affected, strange, and exorbitant course we Protestants should (I yet range my selfe with my former Brethren, according to my accustomed dialect) in determining of doubts in Religion is able to cause the learnedest of vs, to fluctuate and wauer in our already settled iudgements. We all know, it is our own head Theoreme, *That the Scripture alone* (& but
A such

(a) In Cō-
stitt. 1. 9.
5 c. 3. & 11.

such, as our selues admit for Canonically) is to iudge of all arising Controuersyes in fayth, and the private spirit: to iudge of the sense of the scripture: Which private spirit (being but a meere intentionall and vnrecall name) our owne D. (a) *Whitaker* thus speciously entitles: *An inward perswasion of the truth, from the Holy Ghost, in the secret closet of the belieners hart.* Thus by recurring to Scripture alone, we reiect all Apostolicall Traditions, all definitions of the Church, and the most ancient practise thereof; by erecting the priuat spirit, we make our selues sole Lords of the Scripture: A poore refuge (God knowes) discouering in a cleare and impartiall eye the feeblenes of our owne cause; since in so doing, we being but parties, constitute our selues as Iudges, daring in the closure of all, to iudge euen our owne Iudges.

(b) De do-
ctrin. Chri-
stian. l. 2. c.
3.

(c) Can.

47.

(d) Doctor

Whitak.

in his an-

swer to M.

Reynolds

refutation.

p. 22. &

23.

Calu. lib. 1.

Instit. c. 7.

§. 1. & 2.

Thus for example, if our Aduersaryes the Catholikes, in iustifying the articles of their fayth, doe vrge any passage of the *Machabees*, *Ecclesiasticks*, *Toby &c.* acknowledged for Canonically Scripture by *S. Augustin* (b) & the third Councell (c) of Carthage; this Private spirit, in lieu of further answere, peremptorily disanoneth all these Bookes, vnder the tecture, that they were (d) *not first written in Hebrew, and that the Maiesly and voyce of God appeareth not in them*: Strangely inferred; as though the Spirit of God ought seruiely to be tyed to any one tongue; or because in the silly weenings of this spirit the Maiesly & voyce of God speaketh not in the sayd Books, therefore they are indeed wholly deprived thereof.

If our Aduersaryes, proceeding further, do
infin

His Legacy. MOTIVE I. 3

insist, for proote of any dogmaticall point, in the plaine wordes of confessed Scripture, as for proote (e). *Thes. of Apostolicall Traditions* (whereby this phantasy of the Scripture being sole iudge is impugned) in that passage (e) of the Apostle: *Hold fast the traditions which you haue receaued* (sine per sermonem, sine per Epistolam nostram) either by word, or by our Epistle; the *Private spirit* (as it were, with it *Mercuryes rod*) heere chafeth away the most obuius and familiar construction, obtruding this *Scholia* vpon the text: That (f) the Apostle first deliuered those things by speech, which after he left written in his Epistle: Absurd: since the disiunctiue particle (sine) implyeth an Antithesis or opposition of the things deliuered by speech, and the things written.

If they fortify the plaine and literall sense of the forsayd Text with the answerable Constitutiōs and Canons of most ancient generall Councils, as of that of the second of *Nice*: *Si (g) quis traditionē Ecclesie sine scripto sine consuetudine valentem nonauerit, Anathema sit*; the Spirit spurneth heere at, auerring, that (h) generall Councils may erre. And that as (i) longe, as we insist in generall Councils, so long we shall continue in the Papists errors. Thus hoping that the splendour of the whole Church of Christ, being once obscured, it selfe may thine forth with more lustre; so the least starre discovereth it light, through absence of a greater light.

If our Aduersaryes produce the testimonies, but of priuate Fathers in warrant of Traditions, as of (k) *Augustine*, (l) *Cyprian*, and the like: O what

(f) *Kemnit. in exā. Conc. Trident.*

(g) *Aet. 8. tom. 4.*

(h) *So D. V. V. h. a. h. l. de Concil. contra Bel-larm. q. 6.*

(i) *So Peter Martyr. l. de votis p. 476.*

(k) *Lib. contra Do-nat. Que vniuersa tenet eccle-sia ab Apo-stolis præ-cepta, bene creduntur, quanquā scripta non reperiuntur*

(l) *Lib. 2. epist. 3.*

(m) Luth.

som. 2.

const. Reg.

Angl. fol.

344.

(n) Aug.

in hom. 9.

tract. 18. in

Ioan.

indignity is it, to this all-controuling *Spirit*, which even dronke with a selfe cōplacency, can with one puff of his breath blow away the force of all their authorities, by saying: *Gods (m) Word is aboue all; the diuine Maieſty maketh for me, in so much as I regard not, if a thousand Augustines, a thousand Cyprians stood against me: vinting further of it selfe: Non sinam ipsos Angelos de mea doctrina indicare.*

Lastly if they put vs in mind, how it hath been

(o) Ioan.

14. & 18.

1. Cor. 18.

1. Tim. 2.

1. Act. 2.

(p) Ioan.

1. & 2.

(q) Philip.

2. Hebr.

7 Math.

27. Ioan.

12.

(r) Contra

Maximin.

Arian. 1.

1.

euer the proper *Scene* of heretiks to enamel & varnish the deformed face of their Heresyes, with the misapplied texts of Gods sacred Word: *Hereses (n) sumunt originem quando Scriptura bona intelliguntur non bene.* Thus did the (o) *Arians*, the (p) *Eutichians*, the (q) *Nestorians*, all which for number were able to vye text for text in defence of their blasphemyes against Gods Church; a course anciently so much vsed, as that S. *Augustine* (r) introduceth the Heretikes of his dayes, prouoking their aduersaryes only to the Scripture. The *Spirit* replies, that indeed those Heretikes and such others pressed Scripture, but wrōgfully; since they vsed not prayer, nor conference of places, nor had knowledge in the tongues, all which the true *Spirit*, as conducing meanes, doth enioy.

——— *Speciatum admisit risum teneatis?*

(s) D. Rey.

nolds in his

Confer. p.

83. & 84.

For besides, that these interuenient meanes euene in the censure of D. *Whitaker* (t) include a doubtfulles of Iudgment, in the interpretation of Scripture,

(t) P. P. hi-

2. ak.

Media interpretandi loca obscura, sunt incerta, dubia, & ambigua: ergo fieri non potest, quin & ipsa etiam interpretatio sit incerta: si incerta, tum potest esse falsa, lib. 2. de Eccles. contr. Bellarm. controu. 1. quest. 4.

His Legacy. MOTIVE I.

3

ture; vnder what show of Reason can we perswade others, that our selus do practise in a higher measure, these meanes, then the forsayd acknowledged Heretikes did? Or why should any man giue a more certaine and indubious assent to our Spirits, then to the Spirits of those other, or of our Aduersaries?

But to draw to a more inward and particuler sight heerein. *Luther* and *Caluin* enioyed this *Private Spirit* (as theselues do vaunt.) Furthermore this *Spirit* (supposing it to be the gift of the holy Ghost) is infallible. This graunted, what vnlucky constellation then reigned, when of these few wordes, *Hoc est corpus meum*, the *Spirits* of *Luther*, *Caluin*, & their Schollers haue deliuered more different constructions, then there are wordes in this short sentence; and such constructions, as one is incompatible with another; so as if not all, at least some of necessity, must be false. In like sort in these two wordes of the Creed, *Descendit ad inferos*, what contrary senses of them are given by the Protestants, all enioying (in their owne iudgments) the infallibility of this *Apocalyphticall* and *reuealing Spirit*? It is needles to particularize their seuerall and contrary interpretations giuen of the two former sentences: Their own Booke-warrs (u) waged by Protestants against the Protestants, and vndertaken with sharpened pens in great hostility of style, originally for the maintenance of the different doctrines rysing through their misinterpretation of the former Text, proclaimes the truth of this to the world. Thus, suppose a man to be once possesst (or, if you will, obfess) with this

(u) The differē
strins a-
mong Pro-
testants,
concerning
these two
points and
others, and
all warren-
ted by the
interpreta-
tion of the
Private
Spirit, haue
occasioned
about three
hundred
bookes to
haue bene
written by
the Protes-
tants one
against an-
other, of
which Hof-
pinian (a
Protestant)
& the year-
ly Catalo-
gue of
Fräckford
make men-
tion.

lying *Spirit*, how easily can he ventilate strange and irreconcilable doctrines? Heere then I vrge: Is this spirit of God? How can it then breach contrary and repugnant doctrines? Since his Church is one (x)

(x) Rom. *body, one spouse, one sheepsould*. Is it not? Why then should I longer perseuere in that Religion, which sucketh it venome from so false a spirit? *Non* (y) i-
dem *Deus est nobis & illis, nec vnus Christus*.

But what? Do our owne writings really stand thus chargeable in defence of this *all iudging Spirit*? or is it but my vniust asperision cast vpon my Brethrens wronged Pennes? Read, and then censure.

One of vs comes forth vpon the stage (for the eye of the World is the stage of mans actiōs) thus saying: *The (z) people must be discerners and iudges of what is taught*. Another, *That (a) the sheep is to iudge, whether the Pastours propound to them the voyce of Christ, or of strangers*. A third (to passe ouer the Brethren (b) of their *Ap. Amsterdam*, the branches and descendents of the Church of *Geneua*) acteth his part more liuely, thus pronouncing of the priuiledge heerin, euen of any left-handed, vnlearned, and mechanically fellow:

The (c) vnlearned in the exposition of the Scripture is to demand the opinion of the learned, and to read the Commentaries of Interpreters; Sed videndum interim est, ne nimis illis tribuant &c. sed cautè semper (belike for feare of sinning in humbleness of mind) *atq; ita,*

vt eorum interim libertatem retineant. Where is Humility? Where is the (d) Apostles precept of captiuating our iudgements? But it is exiled, and in it

roome are steep in, this *Spirits* assuming *Pryde*, and bluihles *Ignorance*: The irreconcilable doctrines it broacheth, bewray it *Ignorance*, it controule of all authority, it *Pride*.

The difficulty of the Scriptures I will heere passe ouer with a gentle touch (for I affect breuity) though the consideration of their abstrusnes more fully displayeth the vanity of this *Private spirit*, euer venditating the facility of the. For what can be found in any writings to occasion misconstruction which heere is not found? The *(e) sense*? Where humane writings haue commonly but one sense, the Scripture in many places (besides the literall) is inuested with *(e) three*. The *Style*? It is heere most plaine, yet most profound; familiar, yet perswading; vnaffected, yet vnimitable; for the most part literall, yet sparsedly fraught with *Schems, Figures, & Allegories*. The *Subject*? It is heere supernaturall, transcending all reach of mans Reason: Since heere we learne (to omit all other misteryes of fayth recorded in Gods sacred Writ) that *Omnipotency* was once *(f) weake*; *Eternity* *(g) yong*; *Omnipresency* *(h) confined*; *Infinitenes* *(i) increasing*; *Wisdom* *(k) ignorant*; the *Word* *(l) silent*; and finally the *Lord of heauen and earth*, poore *(m)* and despicable: so iust reason had *S. Ambrose* to say: *Mare (n) est Scriptura diuina, habens in se sensus profundos* and so little reason our Brethren to vse for their *Mot: Ad (o) verbum Dei pro-*
uoco.

But *(k) Marci* 11. of that day and houre knoweth no man, &c. neither the sonne himselfe. *(l) Iohn 19.* But Iesus gaue him no answer. *(m) Luc. 9.* The birds haue nests &c. but the sonne of Man hath not whereon to lay his head. *(n) Epist. 44. ad Constantium.* *(o) Beza. see D. Bancrofts suruey pag. 219.*

*(e) To wisdom
sensus A-
legoricus,
Tropolo-
gicus, &
Anagogi-
cus.
(f) Luc. 2.
he wrapped
him in
swathing
cloaths.
(g) Luke
ibid. When
eight dayes
were acco-
pished, that
they should
circumcise
the child.
(h) Matt:
28. He is
not heere,
for he is ri-
sen.
(i) Luc. 2.
And Iesus
increased
in wisdom,
age, and
grace.
(k) Marci*

But to resume my former heads : Since then
 this reuealing spirit is not afraid to expunge out of
 the sacred Canon of Scripture such bookes as A-
pocripball, wherein it owne Religion is evidently im-
 pugned; since it alloweth only such expositions of
 Confessed Scripture, as best sort to the supporting of
 it owne errors; since it betrampleth all authorities
 of Councells, and Fathers, who expound Gods
 word differently from it : Since it hath beene the
 custome of all Heretikes, to withdraw themselues to
 the weake retyre of only Scripture, and their owne
 spirit interpreting the Scripture (thus making a cir-
 cular motion, where from point to point there is a
 true progression, but from the first point no progres-
 sion at all :) since this *Spirit* engédreth contrarieties
 in doctrine in the enioyers of it, through ech mans
 misconstruction of Scripture: Since the Scripture it
 selfe is of that abstruse sublimity, as that Man with-
 out Gods directing grace, cannot lay any true leuell
 thereto: To conclude, since the exorbitancy, pride,
 and petulancy of this *Spirit* is such, as it expecteth
 in the end, that all men should receaue from it (as
 from a second *Moyse*) the tables of our Euangeli-
 call Law, *Non (*) agnosci poterit à Spiritu sancto spi-*
ritus inquinatus: What then remaineth, but that my
 selfe carefull of my saluation, should for euer after
 become iealous of the truth of that Religion, which
 I find to be seated vpon those groundes (and only
 those groundes) which euery heresy promiscuously
 challengeth to it selfe? And that, relying on Gods
 holy visible Church, vpon which he hath (p) entay-
 led

(*) Tert.
de Orat.

(p) Matt.

18.

1. Tim.

2.

His Legacy. MOTIVE I. 9

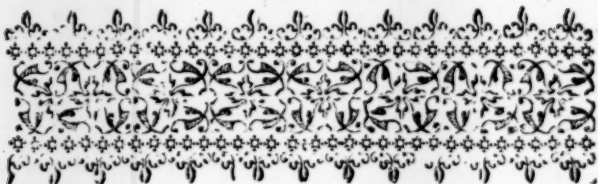
led his spirit of Truth, I may interpose her infallible authority, as an *Isthmos*, or firmeland, to stop the entercourse of the two mayne Oceans; I meane, the Scriptures abyssmall profoundity, and this *Private spirits* floating and boundles vncertainty.

But inough of this subiect, of which (as potentially inuoluing all other Controuerseys within it selfe) I haue drawne, I confesse, for my fuller satisfaction, certaine notes in some few scattered Papers.

B

THE





THE II. MOTIVE

*That the Propheſyes of Scripture confirme the
Catholike Religion, and refute Proteſtancy.*

PROPHEſYES are diuine, and
infallible Predictions of thinges fu-
ture: *future* in reſpect of vs, who
measure all actions with the yard
of Tyme: but *preſent* in the eyes of
God, with whome there is neither
tyme paſt, nor tyme to come; both being confoun-
ded in the depth of his owne Eternity: *Infallible*, as
proceeding only from him, who by his power diſ-
poſeth all thinges, as ſhall beſt pleaſe him; by his
Preſcience forſeeth diſtinctly all things ſo diſpoſed, as
things preſent in the cleare glaſſe of his owne eſſence;
And by his *Will*, vouchſafeth, that men ſhall war-
rant the certainty of his foreknowledge: *Preſcientia*
Dei (a) *tot habet teſtes, quot fecit Prophetas.*

(a) *Text.*

l. 2. contr.

Marcion.

Now of the Propheſyes recorded in the old Te-
ſtament, I will take into my conſideratiō only two;
The inditers of which (according to the iudgment

of

His Legacy. MOTIVE 2. II

of (b) S. Augustine as foreseeing Controuersies and doubts in sayth to come, spake more clearly of the Church then of Christ himselfe; The first shall concerne the propagation of the Church of Christ, and the conuerting of Kinges heathen, and kingdomes to it faith: touching which I will insist in those places of Scripture, whose true sense and interpretation is acknowledged for such, both by the Catholikes, and by our Protestants. *Private spirit*; the alleading of which texts is the more forcible, since the conuessed sense of Scripture is the soule (as it were) which in-
formeth the body of the Letter.

Of this first point the Prophet Isay thus speaketh: *The* (c) *Iles shall waite for thee* (meaning the Church) *their Kinges shall minister vnto thee, and thy gates shalbe continually open; neither day nor night shall they be shut, that men may bring to thee the riches of the Gentils. &c.* And againe speaking of, and to the Church, he further thus sayth: *Thou* (d) *shalt sucke* (d) *Ibid.* *the milke of the Gentils, and the breasts of Kinges: Kinges shalbe thy nourishing Fathers, and Queenes thy Mothers:* And further: *Enlarge* (e) *the place of thy tents, spread* (e) *s4.* *out the curtaines of thy habitation; for thou shalt increase on the right hand, and on the left; thy seed shall possesse the Gentils, and inhabite the desolate Cittyes.* To the truth of which conuersions of Heathen Kinges and Countreyes to the fayth of Christ, the Kingly Prophet speaking in the person of God to the Church, thus accordeth: *I* (f) *will giue thee the Heathens for* (f) *Psalm.* *thy inheritance, and the ends of the earth for thy posses-*
sion.

(g) Printed in the
year 1576.

(h) Upon
Jeremy.

(i) In his
defence p.

456.

(k) In his
answer

M. VVil-
liam Rey-
nolds.

That these places (besides diuers others) are vnderstood of the enlargment of Christs Church, and the conuerfions of Kingdomes and Nations vnto it, is warranted by the marginall annotations of our own English (g) Bibles, & no lesse agreeable to the particuler iudgments of (h) Oecolampadius (that learned Protestant,) D. Whitgift (i) late Archbishop of Canterbury, D. (k) Whitaker, and all other graue Writers.

The next point, which heere presenteth it selfe to be wayghed, is to consider, whether the foresayd predictions of the dilatation of the fayth of Christ, and conuerting to it Kinges, and kingdomes haue beene accomplished in the Protestants Church, or in the Catholike and Roman Church; for the clearing of which point, we will begin with the tymes from Luthers first change of Religion, and so ascend by degrees to the age of the Apostles; in the discouery whereof we are to recurre to Ecclesiasticall Writers: And thus the ground of beliefe touching this point, is heere remoued from Scripture to man; & yet man is heere belieued (to wit in relating whether the true or false fayth was then taught and brought in) by reason of the Scripture. And first that these Conuerfions & propagation of the Church any tyme for the space of these last thousand yeares, euen vp to the dayes of Boniface the third and Gregory Bishops of Rome, were not performed in the Protestant Church, is ouer eident from all Ecclesiasticall histories and records, and from the voluntary confessions of learned Protestants; so as to find the
contrary

cōtrary in any approued Authors, we may wel make the subiect of our desire, but not of our expectation. And first for Histories, we Protestants cannot produce any one authentick history or narration (notwithstanding some late effectles attempts of our own Nation in that nature, being still in labour of that which I feare, will neuer be borne) intimating so much; And which is more the Protestant Ecclesiasticall Writers do euen particularly let downe and relate the conuersion of many Countreyes made by catholiks, euen to their own mayn preiudice heerin.

But the better to enleuen our discourse with examples, where I will omit the subiecting of many vast Countreyes to the sweet yoke of Christ, made in our owne dayes by the *Iesuits*, whose very name to vs is vngrateful; but *Quis* (1) *nominis reatus? Quæ* (1) *Tertul. aduersus gentes.* *vocabulorum accusatio? Osiander* (a learned Protestant) in his booke of Ecclesiasticall history, saythfully relateth the Conversions of many Countreyes. Of which? Of the (m) *Danes*, the *Morauians*, the (m) *Cent.* *Polonians*, the *Sclauonians*, the *Bulgares*, the *Hunnes*, 9. 10. 11. the *Normans*, the *Bohemians*, the *Swecians*, the *Nor-* 12. 13 14. *uegians*, the *Linonians*; the *Saxons*, the *Rugy*, & *Tu-* 15. *sanes*. By whome (sayth he) were they conuerted? By the Bishops of Rome liuing in those seuerall ages. To what sayth? To the now Catholike, or (as he tearmes it) papistickall sayth. In like sort our Century Writers (n) discoursing vpon the same subiect, affirm (n) *Cent.* that the Countreyes of *Germany*, of the *Vandals*, the 8. 9. 10. 11. *Bulgarians*, *Sclauonians*, *Danes*, *Morauians*, *Hungarians*, & *Noruegians* were first reduced to Christiani-

ty by the Church of Rome, professing then by their owne acknowledgments the same religion, which at this present it doth. Thus hath *Rome Christian* subiected to it more Nations and Kingdomes by a peaceable and sweet force of Religion, then euer *Rome Heathen* did by warre. And heere we are to note (a consideration not to be neglected) that as these and other Protestants do confesse, that all the Conuerfions of the foresayd Countryes were made by Papists; (D. (o) *Whitaker* therefore styling them *impure and corrupt conuerfions*) so not one of the sayd Protestants, or any other, though writing elaborately of this subiect, would euer ascribe the conuerting of any of these, or any other one Heathen King or Nation, to the Protestants labours. But leauing these last thousands yeares, let vs ascend higher to the next three hundred yeares, ariuing from the tyme of *Boniface* the third, vp vnto the dayes of *Constantin* the first Christian Emperour. During the space of which three hundred years, no Countryes or Kingdomes were conuerted at all to Christian religion, either by Catholikes or by any others; most Nations (in respect of Religion) lying then wholly wast and incultiuated. The truth of which point is euen demonstrable; seeing in these ages there were no Kinges, who professed Christian religion, the Emperours of the East & West only excepted: Among whome some were bastard Christians, as being branded with (p) *Arianisme*; others (q) *Apostata's*, so enioying but an abortiue fayth, since it wombe be-
 (q) *Julian*. came it graue.

(o) Lib. de
 Eccles.
 contra
 Bellarm. f.
 336.

(p) *Valēs*,
Constanti-
us, *Con-*
stans.
 (q) *Julian*.

Now

Now concerning the tyme it selfe of *Constantine*, it is so irrefragably true, that neither him selfe, nor any Countrey by his meanes was converted to our Protestant religion, as that our *Magaſtrigenſes* re- (r) Cent. 4. cording the state of the Church in his tyme, doe charge *Constantine* with all the Catholike pointes of religiō at this day professed by the Church of Rome, styling them, *The errors of Constantine, & of his age.*

Lastly to rise higher in tymes, to wit, from the tymes of *Constantine*, to that of Christ our Saviour; it is abundantly testified by all Historiographers, that the Church of God was so straitned and shut vp on all sides, and in such violent persecutions (though otherwise glad to sweat vnder such a burdē) as that it had no meanes to enlarge it selfe, by conuerting to it Kinges and kingdomes; and if it had at that tyme converted any, yet the question would then follow, whether such a Conuersion had bene made to the Protestant, or to the Roman Church.

But the luculency of this former point appeareth, both from the writings of the Protestāt (f) *Deuines* (f) In the of *Wittemberge*. & from the testimony of our home- brother D. *Barlow* (t) thus discoursing heereof: In becke styled, Disputations &c. the primitive nomige of the Church, this promise of Kings allegiance therunto, was not so sully accomplished, because in those dayes that Prophecy of our Saviour was rather verified: You shall be brought before Kinges for my names sake by them to be persecuted euen vnto death &c. (t) In his defence of the articles of the Protestant religion p. 24

But now to reflect vpon this our Argument or Motiue: Is the Protestant Church the true Church of Christ? Then hath it conuerted many Kinges & King-

Kingdomes vnto the fayth of Christ. Let any particularize (if he can) the Countreyes and Tymes, which, and when. Hath not the Protestant Church conuerted any Kingdomes and Nations to the fayth of Christ? Then it selfe is not the true Church of Christ; since the Propheyses of Gods sacred Write are infallible: *Non (u) licuisset aliter euenire, quàm edixit, nec ipse aliter edixisset, quàm euenire. valuisset.* Which Propheyses, as being already actually accomplished by the Catholike Church, in subiecting to it diuers true Kinges indeed; so the full consideration of them hath much preuayled (for his intended incorporating into the Church) with one poore King in name.

(u) Tert.
adusj.
Gn. 11.

To reply heere and say, that these Propheyses are to be fullfilled not before, but after the preaching of Luthers Ghospell, is controlled by the iudgment of all learned men, and by experience it selfe; since it is certaine (I must confesse to the preiudice of our Ghospell) that neither Luther, nor his schollers, nor his party haue as yet first conuerted any one Kingdome, Nation, Citty, Village, or Houle from heathnith infidelity to the fayth of Christ: Therefore we must conclude with D. Whitaker (x) ingenuously thus confessing: *Whatsoeuer the ancient Prophets haue foretold of the enlargement, amplitude, and glory of the Church, the same to haue beene already performed is most euident out of histories*; so true is that: *Lex est Euangelium pradictum, Euangelium lex completa.*

(x) Lib. 7.
contra
Duraum
pag. 471.

The other branch of Propheyses, wherein I heere will insist, fortel, that in the Church of Christ, there

there shal alwayes be found Pastours and Doctours,
 and a continuall administration of the Word and
 Sacraments; the spirituall conduits, whereby Gods
 grace is deriued into mans soule; or the subordinate
 wheelles of his diuine Maiesty, by which the soule is
 moued and directed to gaîne it owne saluation. To
 this effect are alleadged those wordes out of the (a) *Ephes.*
 Apostle (a text, which for it clearenes is able to cō-
 ment it Comment) to wit, that *Christ hath placed in*
his Church Pastours and Doctours to the consumation of (b) *In his*
Saints, till we all meet in the vinity of Fayth; that is, as
 our D. (b) *Fulke* truly expoundeth. *for euer. Caluin* *answere to*
 (c) himselfe concluding from hence in these wordes: *like.*
The Church cannot at any tyme want Pastours and Do- (c) *Instit.*
ctors. Now that these Pastours and Doctours must
 not in their offices and duties be silent, is not only
 witnessed by the Holy (d) Ghost, but also (besides
 the nature of their function requiring it) acknow-
 ledged by vs Protestants. And therefore D. *Fulke*
 well sayth: *Truth* (e) *cannot be continued in the world,* (e) *vbi su-*
but by the Ministry of the Pastours and Doctours. In pra-
 like sort touching the continuall administration of
 the Sacraments, the same is more particularly euicied
 from the cleare wordes of our Sauour, and S. *Paul*,
 seeing by the help of them, we shal show (*) *the Lords* (*) *1. Cor.*
death untill he come A point so euident, that it lyeth
 out of the way of all Contradiction; and therefore
 we Protestants in plaine wordes maintaine, *That the* *his Synop-*
absence (f) *of the Sacraments doth make a nullity of the* *sis pag. 1.*
Church. And againe, in D. *Whitakers* (g) phrase *That* (g) *Centra*
the administration of the word and Sacraments being pre- *Duram*
sent, *4. 3. p. 249.*

(h) *Vbi*
suprapag.
 250.

sent, doth constitute a Church; being absent, doth subuert it: and againe, as the same Doctour(h) stileth them, that they are *Ecclesia essentialis proprietates*. Thus do we and Catholikes ioynly teach, that not at some tymes only the Church of Christ (being his intemperate & immaculat spoule) is to enioy Pastours & Doctours, and the vse of the word and Sacraments; at other tymes to be wholly destitute of them (ague-like hauing thus accesles and remittings;) but that at all tymes, in all ages, in all seasons, the Church without any interruption is to continue in it full *Orbe*, by euer enioying the foresayd meanes of mans saluation.

Now this being the true and confessed sense of all sides of the former Propheyses; We are to examine, if in the Protestant Church the administration of the word and Sacraments haue for any ages, or yeares beene interrupted; since such an interruption being once proued, it then ineuitably followeth that the Protestant Church is not that true Church of Christ, which is delineated and descrybed in the former wordes by the Apostle. To euict this, our Aduersaries the Catholikes, do instance in the last hundred years before *Luther*, vrging, that if any such administration of the Word & Sacraments had been in that age, some one history or other would haue mentioned the Pastours and Doctors of those dayes. But all historyes and relations of that age (say they) are most silent therein. What answer can we giue heereto? To produce any one Historiographer of that age, but intimating so much, we are not able. Shall we then say (as some of vs haue not beene ashamed

shamed to suggest) that the Pope did determinately cause all such narrations both of former tymes, and of that age aboue instanced, concerning Protestancy to be suppressed, thereby to bury in obliuion all memory of Protestant Religion? It is a phantasy, it is a dreame.

The personall faults and vices of some Popes are (i) recorded in Histories yet to be read. Is it then probable, that the Popes were so solicitous to extinguish all remembrance of the Protestant Fayth, and yet content to suffer the lesse warrantable liues of themselves and their Predecessours, to be recorded for all posterity? Again in the Canons of the Councils of euery age, there is frequent mention made of particuler heresy (which then embroyled the Church) condemned by the sayd Councils: Can we then thinke it possible (to speake morally, not metaphisically) that the Pope, and the Councils should be so distracted in iudgment, as carefully to register all other impugned Heresy; and on the other side, as carefully to suppress all arising opinions of Protestancy? It is improbable, it is absurd. Lastly, (besides that the particuler subiect of all Ecclesiasticall histories in the relation of new doctrines recorded in the sayd histories) are not the writings of *Husse, Wyckliffe*, and others (wherin they first disgorged forth some few pointes of Protestancy) yet extant euen to these dayes? So transparent in a cleare eye the former answer is Or shall we secondly labour to euade our Aduersaries, pressing vs, by claying *Waldo, Wyckliffe, Husse*, and such others for pastours

(i) So was Gregory the seventh wrote against by Benio Benedictus 3. by the Council of Constance. Eugenius 4. by the Council of Basil, and some others.

stours of the Protestants Church in their tymes ? *Durum telum necessitas*: our challenging of them ryseth from our extreme want and penury. It is most cleare, that the foresayd men were no true Protestants; since not only they euer retained most of the points of Catholike religion, comparting with vs Protestants only in three or foure articles; but also they broached diuers errors vniustifyable in our owne, and our Aduersaryes iudgments, with which their owne writings do still vpbraid them: So much haue some of vs (k) wronged the reputed honour of our owne Church, by pretending those former *Heterogeneous* and mongrill Sectaryes to be true members therof. Againe suppose them to be entyre Protestants, it but iustifyeth the being of Protestat Doctors & Pastours only for their own tymes, we not being able to instace the like for diuers ages before them. But sooner shall the seas ebbing and flowing forsake the moones course, then the true Church of Christ be depriued, but for one age, yeare, or day, of her Pastours, and an answerable administration of the Word and Sacraments.

Or shall we say, that in the age aboue instanced as also in many other ages before, there were Pastours and Doctors of the Protestant Church; notwithstanding by reason of the tyranny of the Pope, they were latent and vknowne? How inexplicable, or rather contradictory is this? Did those Pastours conceale their owne sayth through feare of persecution (the strongest pulse, which beatech in weakest mindes) ioyning in ourward show with the supposed

(k) Fox

Act. 19

Mon. pag.

613. & p.

85. & di-

uers other

Protestants.

1617.

supposed Idolatry of the Church of Rome? Then were they dissemblers, forsakers of their owne Religion, and no good members of the Church: *Ore (*)* *fit confessio ad salutem*. Did they openly professe (notwithstanding the imaginary rage of their enemies) their sayth, and exercise the Word & the Sacraments? Then by so doing they were made most eminent: for what Church is better known, thē that Church, which liueth vnder the hatches of persecution, resembling the Sunne, which is best subiect to the eye, in it lowest descent? Or what man can for his religion be persecuted, which is not knowne? Eye-witnesses heereof are those Countreyes, wherein the Catholike religion at this day suffereth pressures & tribulations.

But to draw towards an end; the doctrine of the Churches *inuifibility*, mantayned by many of vs Protestants, is a *Superfedeas* to all our former answeres: since it irrefragably euidenteth the want of Pastours and Doctours, and consequently an interruption of the Word and Sacraments, except we wil misapply to the Pastours and Doctours, those words of *Tacitus: Eo ipso prae fulgebant quod non uidebantur*. For if the Protestant sayth for many ages was absolutely extinct, and no such religion was then mantayned in any Countrey; then followeth it, that there were neither men in the world to preach the Word, and minister the Sacraments according to that religion, nor any to heare it preached, or receaue thē ministred. Touching the doctrine of the *inuifibility* of the Protestant Church for many ages, we do find

(1) In his exposition of the Creed. And Lut. ep. ad Argentin. In his first Vulgatum andemus gloriam. (m) In his answer to a counterfeited Catholik pag. 16. (n) In his treatise upon the Revelation. pag. 68. (o) Upon the Revelation p. 110. (p) In epistola de ambrogandis in universis omnibus statutis Ecclesiasticis. (q) In his answer to a counterfeited Catholik p. 35. (r) In Isaiah 2. Michas 4. Psalm. 19. Matthe. 5.

our Brother D. Parkins (1) thus to write: During the space of nine hundred yeares, the Popish hereſy hath ſpread it ſelfe over the whole earth. And further: For many hundred yeares our Church was not viſible to the world: an uniuerſall apoſtaſy ouerſpreading the whole face of the earth: With whome accordeth D. (m) Fulke ſaying: From the tyme of Boniface the third, which was Anno Domini 607. the Church became inuiſible, and fled into the wildernes, there to remaine a long ſeaſon. But M. Napper (n) ryleth higher teaching, That between the yeares of Chriſt 300. and 316. the Antichriſtian and Paſtical raigne began, raigning uniuerſally without any debatable contradiction one thouſand two hundred & ſixty yeares. M. Brocard (o) affirmeth, that during the ſecond and third age after Chriſt, the true temple of God, and light of the Goſpell was obſcured by the Roman Antichriſt himſelfe. But Sebastianus (p) Francus (otherwiſe a learned Proteſtant) ſtretcheth farre further ſaying: For certaine, through this worke of Antichriſt, the externall Church together with the ſayth and Sacraments, vaniſhed away preſently after the Apoſtles departure; and that for theſe fourteene hundred yeares the Church hath not bene external and viſible: with whom conſpireth D. (q) Fulke, in theſe wordes: The true Church decayed immediatly after the Apoſtles tyme. A ſtrange and inconfiderate aſſertion, thus to inſimulate and charge the tymes next to the Apoſtles; ſince (beſides the Scripture (r) witneſſing in many places, a continuall viſibility of the Church, and true ſayth at all tymes) it was Gods good pleaſure, that his

his Church concerning true fayth and doctrine, should (contrary to the course of other things) enjoy her greatest strength and force in her greatest infancy. But to the point. From all these testimonies may be inferred, that if the Protestants Church was for so many ages inuisible, and that the true fayth and Sacraments thereof were vanished away for so long a tyme, then during the length of so many ages there were no Doctours to preach the Protestants fayth, nor Pastours to minister their Sacramentes; (though the same euer to haue beene in the Catholik Church, the Protestants forsayd testimonies do necessarily and implicately witnes) and consequently that the aboue alleadged Prophecy, touching the continuance of Pastours & Doctours in the Church of Christ, at all tymes till the end of the world, is not accomplished in the Protestant Church.

Thus farre heerof: only for greater perspicuity, I will wind vp the two different parts of all the forsayd Propheyses, in this ensuing argument. Then thus.

It is prophesied of the true Church of Christ, that she must conuert heathen Kinges, Kingdomes, and Nations vnto her fayth and Religion: As also that she must in all tymes, and ages without interruption, enjoy Pastours and Doctours, and an administration of the word and Sacraments.

But by the confessions of our learned Brethren the Protestants, the Protestant Church hath neuer as yet conuerted to it any one Heathen King, kingdom, Nation: & for many ages together (by the Protestants like
acknow-

acknowledgments) it hath wanted Doctours and Pastours to preach the Protestants sayth, and to minister the Word and Sacraments.

Therefore the Protestant Church is not that true Church of Christ, which is figured out in those foresayd Prophecies.

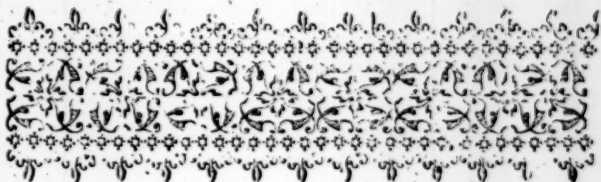
The inference I vrge, this I presse, in this I make my station: It is drawne from acknowledged Scripture on all sides; and from the acknowledged sense of the sayd Scripture on all sides. Let any learned Protestant, or all the learned Protestants living, sincerely and plainly, without subtile euading and declining the point vrged; giue any satisfactory answer heere to, and I will indisputably become recreant in my sayth. The demonstration is vnauoydable, & such, as that seueral markable Protestants, one way not confessing (out of their implacable hatred) the former Prophecies to be fullfilled in the Catholike Church; another, seeing by al prooffe of histories whatsoever, that they haue not beene performed in the Protestant Church, did from hence conclude (a thought horrible to be entertained) that the Christian Religion (as wanting the accomplishments of the foresaid Prophecies) was a false Religion, our Sauour a seducer, and themselves thereupon finally became (s) Iewes. I execrate a Iew; therefore, seeing there is no other Medium, I will dye heerein a Roman Catholike.

(s) David
George,
Professour
at Basil.

Bernardin
Oline, a
man highly
commended
by Calvin
l. de scandalis pag.
111.

THE

3. Neuserus, chiefe Pastour of Heidelberge. 4. Almantus a Zwinglian: all which through the reasons aboue touched, forsooke the Christian sayth See of these & some others, Conradus Schlusfelburg in his Theolog. Cain. and Osiander Cent.



THE III. MOTIVE.

That generall Councils, confirming Catholike Religion, are reiected by Protestants.

IT is certaine, that the spirituall Enemy of mans soule (though having Order, yet) in impugning the Truth, obserueth order. For after his reiecting of Canonickall Scripture, and expounding falsly (by his Ministers) contessed Scripture. he next maketh violent incursions vpon sacred Oecumenicall Councils: they being in matters of fayth the highest Iudgements vpon earth; whose sentences are about all appeale; and whose testimonies I hould, as so many sealing arguments. Therefore I much grieued, to find the first and chiefe of our Religion, peremptorily to findicate and censure (next to that of the Apostles) the first and chiefe generall Council; (I meane *Luther*, the *Nicen*) stying it (a) decrees, (a) *truth*. *scænum, stramen, ligna, stipula &c.* But no meruaile, *i. de Concil.* since so long as we continue in condemning the articles

- articles of Catholike religion; so long are we forced to breake with those Primitiue generall Synods. To exemphy in some few for the truths sake (though it be more hard to erect a truth by proofes, then to confute an error:) Who is so Alphabetically & yong a Controuersist, but he knoweth, that the doctrine of *Peters Primacy*, and his successours is confirmed in the Canons of the second generall Councell of *Constantinople*, and the third of *Ephesus*? In the one by plainely acknowledging the doctrine; in the other by deposing *Nestorius*, by the authority of the Sea of Rome? That Apostolicall traditions are warranted by the first & second *Nicen* Councell? the first condēning the (d) heresy of *Arius* (besydes by Scripture) euen by force of Traditions; the other (e) by teaching in expresse wordes the doctrine of Traditions? That Baptisme (wherein man is borne, but not borne the sonne of *Adam*) euen by force and vertue of the Sacrament it selfe, taketh away sinne, is euident out of the first of *Nice*, and the first of *Constantinople*? That vowed Virgins, & Monks are to be in the Church of Christ, and that such cannot marry, is decreed by the Councell of *Calcedon*? Lastly that appeales to *Rome* (which implicitly inuolues the Primacy of that Sea) were ratified by the Councell of *Sardis*? Thus much for instance (though the same might be iustified in many other Catholike articles) where I haue restrained my proofes only to generall Councils, and such as were celebrated within the first five hundred yeares, after the diuine Maiesty vouchsafed for our good, to embrace

bate himselfe by putting vpon the poore ragges of our humanity.

But heere I must needs take leave to cast a more fixed eye vpon the dignity of generall Councils (abstracting them from all priority and laternes of time) since then, our owne Brethren absolutely reiecting all such Councils, as subiect to errour, will needes ascribe that respect to their owne *Private spirit*, which by all reasons both diuine and humane, hath beene euer due to generall Councils; vnto which perhaps they haue beene sooner moued, partly through the infelicity (k) of their owne so many Prouinciall (at most but Nationall) Conuenticles in Germany and els where, as yet neuer hauing good successe. I should it therefore not impertinent to display in some particulars, the aduantages betweene a generall Council, and any Sectariyes private iudgment; where (no doubt) we shall find, that as easily may the lowest shrubs compare in height with the Cedars of Libanus, as the sentence of any Private man (who lyke a mastles ship is tossed with euery wind of Innouatiō) contend in authority with a generall Council. Thus then. If an Oecumenicall Council, indicted & confirmed by lawfull authority; representing the Maiesty of Gods Church, as being the supreme Tribunal (l) thereof; assured by promise (m) of Christ his assisting presence; warranted with the first example of that kind, by the blessed (n) Apostls; highly reuerenced and magnified by the ancient (o) Fa-

D 2

gathered together in my name &c. Matt 18. (n) Act 15 (o) Aug. *vb. supra*, & I. de Bapt. c. 18. Athan ep. ad Epictet. Basil ep. 78. Ambr. ep. 31. Leo epist. 53. Hieron. l. contra Luciferian. &c.

(k) Many synods of Protestants haue been, but without any good effect (not any one yet succeeding) Well as that at Malsburg anno 1529. at Smalcald, at Mulbrun, at Montbelgard, at Heidelberg, at Alsburge, at Beringling, at Hamburge, at Tubinge, and finally (besides diuers others) this last at Dort. (l) So doth Augustin tearme a generall Council ep. 162. (m) Where to we or others; three are

thers; acknowledged for the only meanes of determining Controuerſy by ſome of our learnedeſt Pro-
 (p) Doct. *reſtants* (p); conſiſting of ſeuerall hundreds of moſt
Buſon in venerable Prelates, conſpicuous for vertue, ready-
his perpe- nenes in the Scripture, variety of tongues, and infin-
tuall go- itenes of reading; gathered from the moſt remote &
uernement oppoſite regions of Chriſtendome; and therefore
pag. 174. the leſſe probable vpon their ſuch ſudden meeting,
D. Couell ioynly to imbrace any one point of Innouation;
in his mo- battering dayly vpon their knees, at the eares of Al-
deſt exami- mighty God, with moſt humble and feruerous pray-
nat. pag. er, ſeconded with aſtere faſting; and all this, to the
no. and end, that it would vouchſafe his diuine Goodnes,
others. ſo to guide and ſterne this reuerend Aſſembly with
 his holy ſpirit, as what expoſitions it giues of the
 Scripture, or what otherwiſe it determines for vn-
 doubted fayth, may be agreeable to his ſacred Word,
 and Truth.

Now, notwithstanding all this, if ſuch a celebri-
 (q) D. ous concourſe and confluence of Paſtours (being
VVhitak. the Mart or Rendeuous for the tyme of Vertue and
i. de Con. Learning) ſhall ſo fayle therein, as that they may,
contr. Bel- and haue, ſundry tymes, moſt ſowly erred (as our
larm. q. 6. ſupercilious & contumacious Sectaryes (q) auouch)
D. Fulke in their conſtructions of Scripture, and reſolutions
in his an- of fayth; though all ſuch their decrees be otherwiſe
ſwere to a warranted with a iudiciall conference of Scripture,
counterſit the generall praſtiſe of the Church, and the conſpi-
Catbolike ring testimonyes of all Antiquity: If this (I ſay)
pag. 35. may happen (the beſt meanes thus producing the
D. VVil- worſt effects) what ſhall we then conceaue of an
let in his obſcure
ſynopſis p.
93.

obscure *Syr Iohn* (a man engendred in the flyme of pride and ignorance) who in some pointes ever subdiuiderh himsele from the rest of his brethren (this being resolu'd from whome to flye, but not whome to follow) so as he is truly condemned of heresy, euen by the lying mouth of Heresy: A man but competent in learning, sometymes of a disedifying life, not hauing any warrant from God for his proceeding, nor president from his holy church; yea one, to whome God flatly denyeth (r) this presumed certainty of his expounding his word, and determining which is true sayth; and further, of whose spirit we are commanded to (s) to doubt; & (which is more) of whose seducing we are most cautelously (r) premonished: Now if this man being in his Pulpit vpon the Lordes day, in the presence of his ignorant (yet censuring) and psalming Auditory (a fit *Pathmos* for his ensuing Reuelations) & there opening the Bible (for thus falshood is forced to begge countenance from truth) and vndertaking to expound some text or other, for the establishing of his late appearing sayth (though contrary to the iudgment of all ancient Councells) affirming himsele to be secured by special *Euthysiasmes* and illuminations from God, for the better iudging the point controuerted, ryling from his owne explication of Scripture. Which being done, what assurance may we haue of the truth of this his *al-defying spirit*? and is there not reason to expect more errours, then sentences to drop from this mans mouth? And what stupor then and dulnes is it to allow to such an one,

(r) No
of scriptur
is of any
primate in-
terpretatiō
2. Pet. c. 1.

(s) Dearly
beloued, he
liene not e-
uery spirit;
but try the
spirits. 1.
Ioan. c. 4.

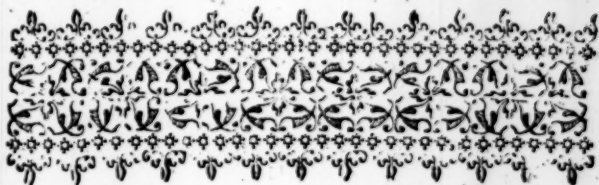
(r) These
things I
haue writ-
ten vnto
you concer-
ning those
which de-
ceate you.
Ioan. 1. c.
2.

that infalibility of spirit, which himselfe denyeth to
a generall Councell? Yet such is the forward blind-

(u) So taine (u) that many vertuous and learned men ga-
teach D. thered together, for the disquisition of Truth, must
VVhitak necessarily erre; one sole, one late borne, obscure, il-
lib. de Con- literate, irreligious Scripturist cannot erre: O (x) in-
cil. contra Bellar q 6. Peter Mar tyr lib. de *sensati Galata, quis vos fascinavit &c.*
Votis.

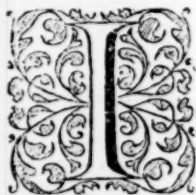
D. Fulke in his answer to a counterfaite Catholike pag. 80. & 90. D. VVillet in
his synops pag. 91. And Beza in his Preface of the new Testament anno
1587. thus saith: Euen in the best tymes the ambition, ignorance, and lewdnes of
Bishops was such, as that the blind may easily perceave, how Satan was president in
their assemblies or Councels. Thus Beza of the Councells euen of the Primitive
Church. (x) Galat. c. 3^a

THE



THE IIII. MOTIVE.

That the Fathers of the Primitiue Church (as Patrons of Papiſtry) are reiected by the Protestants.



INTERROGA generationem
pristinam, & diligenter inuestiga-
trum memoriam; heſterni quippe ſu-
mus, ſaith the Mirrour (a) of Pa-
tience: To which words old *Vin-*
centius Lyrinensis (b) twelue hun-
dred yeares ſince, thus ſubſcriberh: *If any new que-*
ſtion do ariſe, we are to recurre to the iudgments of the
holy Fathers. Which rule if it were ſtrong in thoſe
Primitiue tymes, how much more forcible ſhould
it be (though the acceſſion of ſo many hundreds of
yeares ſince paſſed) with vs, who are but *Hodierni*?

(a) *Iob. 8.*
(b) *Ad-
uer. hæreſ.*

The ancient Fathers (we know) haue diuer-
ſly trauelled in the ſubiect of Chriſtian Religion;
ſome of them in their Commentaries, others in
their Homilies, Sermons, and Catechiſmes: Others
againe

again in their Catalogue of condemned Heresyes and their Epistles; and some in all these, making the intended sense of the holy ghost in the Scripture, & the doctrine thence deduced, the Center or quiescent Poynt, in all their Motions or Labours.

Their Laborious Industry herein, our Brethren at the first seeme to prize; granting, that in the mynes of the Fathers wrytings, there is to be found much golden Ore; yet such, as must after be purged and refyned in the fyar of their owne priuate iudgments from all drosse of supposed Errours, before it can receaue the print and stampe (they say) of true Euangelical doctryne (yea) of Innouation and Nouellisme.

Thus do we teach, that their wrytings may be profitably tasted of, if so they be taken with the true *Correctiue* of our owne *controuling liberty*. But if our Brethren be further vrged, whether they will humbly imbrace such peculiar doctryns, as the Fathers did ioynly teach, then they more openly dismaske themselves, disclayming from them, as from mantayners of Papistry. To manifest this in all Articles controuerted at this present, Breuities prevents: four of the cheifest shall serue for instance; And those foure fathers of the Church, which haue obtained by a priuiledge, and *εὐνομασίαν*, that title (I meane, *Ambrose, Ierome, Augustin & Gregory*) shall be therein cheisly produced teaching the said doctrynes, euen by the acknowledgmerit of vs Protestants.

And first to begin with the doctryne of Prayer for

for the dead, & to retelle heer some particular cōfessi-
 ons of our own; do I not find D. Fulke (c) (to vse his
 owne words) thus speaking, Ambrose allowed prayer ^{(c) In his}
 for the dead; and further, (d) Ierome allowed prayer for ^{confutatio}
 the dead; And yet further, (e) Augustin ^{107 p. 78.} ^{(d) Ibidem}
 blyndly defen- ^{p. 104.}
 ded it: And which is more, our laud Doctour Fulke ^{(e) Vbi}
 thus further verbally saith: (f) Augustin, Ierome, and ^{supra pag.}
a great many more do witnes, that Sacrifice for the dead is ^{149.}
a Tradition of the Apostles. To be short (g) Kemnitius ^{(f) Ibidem}
 accordeth with D. Fulke ^{pag. 361.} ^{(g) in ex-}
 heerin, affirming that prayer ^{am. part. 3.}
 for the dead was taught (besydes by others) by am ^{pag. 93. &}
Ierome, and Augustin. ^{107.}

Touching the reall Presence (in the which, Voca- ^{(h) Aug. . 2.}
tur ^{(h) caro, quod non capit caro}) and it being a true ^{tract. 16.}
 Sacrifice, Antony de Adamo (no obscure Protestant) ^{in loan.}
 thus (i) writeth: The booke of Sacraments ascribed ^{(i) In his}
 to Ambrose, affirmes the opinion of Christs bodily ^{Anatomy}
 presence in the Sacrament. The like we find auerred ^{of the Mass}
 of Ambrose by our Brethren the (k) Centurists. Kem- ^{fol. 227.}
nitius speaking of certaine sentences of Ambrose, Au- ^{(k) Cent.}
gustine, and other, contayning the adoration of the ^{4. c. 4.}
 Sacrament (which necessarily includeth the Reall ^{col. 105.}
 Presence) thus sayth: In (l) my iudgement, they con- ^{(l) Exam:}
taine the adoration of the Sacrament. A gaine: Ierome ^{part. 2. p.}
 with many other Fathers is reprehēded for teaching ^{92.}
 the reseruatiō of the Sacrament, by (m) Kemnitius, ^{(m) Ibid.}
 and by (n) D. Fulke (to vse the Doctours wordes) ^{pag. 102.}
 for giuing admonitiō to married persons before the tyme ^{(n) Lib.}
 of Communion, to abstaine from company of their wyues, ^{against}
 (who tearmeth it popish diuinity) both which points ^{Heskins,}
 in regard of the reuerence therein exhibited, proba- ^{Sanders}
 bly ^{Ec. p. 453}

bly imply the doctrine of the Reall presence. *Caluin*
 (o) *Lib. de vera Eccl. reformat. Extat in tract theol. Calu.* (o) giueth this *Thesa*, or marke of condemnation, vpon the writings of *Augustin. Ambrose*, and others in these wordes: *They forged a sacrifice in the Lords supper, without his commandment; and so adulterated the supper by adding of Sacrifice. They also expounded the sacrifice of Malachy, and the olation of Melchisedech to be a figure of the sacrifice of the Masse.*

(p) *Lib. de abrogand. in vniuers. Statut. Ecclesiast.* Finally the doctrine of the Real presence was so comon to al the Fathers of the Primitiue Church, that *Sebastianus Francus* thus writeth: *Presently after*

(q) *In Margarita Theolog. pag. 236.* *the Apostles dayes, all things were strangely turned; the supper of the Lord being transformed into a sacrifice. And Adamus Francisci* (another of our censuring & Lynx-eyed brethren) thus plainely confesseth: (q) *Papistarum Commentum &c.* The Papists inuention touching

(r) *In his Reioynder to Bristol pag. 5.* *Transubstantiation crept earely into the Church. Concerning Prayer to Saints, D. Fulke* with an irreparable preiudice to his cause, thus sayth: I (r) confesse,

(s) *Exam. part. 3. p. 200.* *that Ambrose, Augustine and Hierome held innocation of Saints to be lawfull. And the same doth (s) Kemni-*

(t) *In his defence against the reply of Cartwright.* *sius* acknowledge of these three forsayd Fathers, a point so euident, that *D. Whitgift* thus writeth: *Almost (t) all the Bishops and Writers of the Greeke Church, and Latin also, were spotted with the doctrines of innocation of Saints, merit of workes &c* and such like: and the like sentence doth *D. Conel* giue; both

(u) *Against the Rhemist Testament. in 2. Pat. c. 10.* of the Greeke and Latin Fathers, touching the iuuocation of Saints, and the other forelayd doctrines: so agreeing heereto is another such confession of *D. Fulke* saying, *Many (u) of the ancient Fathers held that*

Saints

His Legacy. MOTIVE 4. 43

Saints departed pray for vs. Lastly touching the doctrine of *Vowes* (involuing within it selfe, the doctrine of *Euangelicall Councells*) *Kemnitius* (x) al. (x) *Examen* part. 1. p. 41. leadgeth the severall sentences of *Augustin*, *Ambrose*, and *Hierome*, iustifying the sayd doctrine, and then he after reiecteth them all, thus concluding of the Fathers in generall: *Non ignoramus &c. We wel know that the Fathers allowed the vowes of perpetuall Chastity, and that they acknowledged them to be obligatory.*

Now touching the Authority of *S. Gregory* in all the foresaid Poynts, we have reserved the confessions of them to this last place; both because he liued many years after the other fathers; as also in that his iudgment in all the said Articles is made manifest by two acknowledgments; the one of *D. Hüfrey*, the other of the *Centurists*, *D. Humfrey* (y) (speaking of the fayth first planted in our Countrey by (y) *In Testis* *Gregory* and *Augustin*, whom he sent, thus answereth himselfe: *In Ecclesiam quid innexerunt Gregorius & Augustinus? intulerunt onus Ceremoniarũ &c. purgatorium &c. oblationẽ salutaris hostie, preces pro mortuis, Transubstantiationem &c.* The Century (z) *Writers agreeing heere to*, witnes that *Gregory* preached in England by the sending of *Augustine* hither, the doctrynes of prayer for the dead, the Reall Presence, Inuocation of Saintes, the vowes of Chastity, besydes al the other Articles of the Roman Religion *Gregory*. mantayned at this day.

Thus far chiefly of these foure poynts of the Catholyke Religion, taught (besydes by others) by the former foure pillars of Gods Church, euen by

the free and vncoacted acknowledgmets of such of our Brethren, as are of no vulgar note or ranke, but most accomplished with all good literature.

And heere though my intended breuity suffereth me only to run ouer some few points, taught by the Fathers, who are reiected by vs; yet I will somewhat enlarge my selfe in the Article of the *Sacrifice of the Masse*; as being one of the cheifest poynts, controuerted betwene our Aduersaries & vs, and contayning in it selfe the dayly worship of God. And heere it is manifest, that throughout all the ages of the Primitiue Church (without exception of any) it was generally taught by the Fathers of euery such age; & yet are those Fathers for this very doctrine reiected by vs Protestants. And to begin at the end of the first five hundred yeares, and so to ascend; for after that tyme till *Luthers* dayes, it is granted by most Protestants, that the Masse reigned in all the Churches of the West part of the World; which point is further proued from our owne acknowledged doctrine of the inuisibility of the Protestant Church, during all that tyme.

First then Anno Domini 501. *Symmachus* (a) was Bishop of Rome, of whome our Centurists thus speake: *Notas Antichristi Symmachus habuit: Missam enim in formam redegit*: that is, *Symmachus had the notes of Antichrist, for he reduced the Masse into a forme.* Before *Symmachus* was the Councell of *Carthage*, (whereat *S. Augustine* was present) of which Councell *Pelargus* (a Protestant) thus speaketh: *Hæc (b) Synodus Carthaginensis intercessionē, & Missam pro defunctis*

(a) Cent.
6, c. 10.
col. 664.

(b) In his
schola fidei
tract. de
Concil. p. 13

funct' iniunxit . This Synod of Carthage did ordaine intercession of prayers, and Masse for the dead . Ambrose liued in the yeare 370 . of whome the (c) Centurists ^{(c) Cent. 4. cap. 4. col. 293.} thus : *Ambrosius locutionibus utitur, quibus ante eum ex Patribus nemo usus est, ut Missam facere, offerre Sacrificium .* Ambrose did vse certaine speeches, the which no Father before him did vse, as to say Masse, to offer vp Sacrifice . Gregory Nissen in the yeare 340 . whome Andreas (d) Crastouius (a Protestant) thus reprehendeth : *Nysenus ille ait, cum dedit Christus discipulis suis corpus suum ad comedendum &c. iam latenter, ineffabiliter, & inuisibiliter corpus immolatum erat .* Gregory Nissen sayth, That when Christ gaue to his disciples his body to eate &c. that then his body was immolated and offered vp latently, ineffably, and inuisibly . Cyrill of Hierusalem (one of the Greeke Church) liued Anno 320 . whome (e) Hospinianus (a Protestant) thus speaketh of : *Quoad Cyrillum Hierosolymitanum attinet, dicit ille quidem pro sui temporis consuetudine, sacrificium Altaris maximum inuamen esse animarum .* Concerning Cyrill of Hierusalem, he sayth indeed (according to the use of his tyme) that the sacrifice of the Altar is a great help to soules . Cyprian liued Anno 240 . him the (f) Magdeburgenses, or Centurists thus charge : *Sacerdotem Cyprianus inquit vice Christi fungi, & Deo Patri sacrificium offerri ;* and heereupon they reprove (g) Cyprian of luperstition . In like sort, D . (h) Fulke thus confesseth of Cyprian : *It is granted, that Cyprian thought the bread and wyne brought forth by Melchisedech, to be a figure of the Sacrament, and that heerein Melchisedech resembled the priesthood of Christ .*

(c) Cent.

4. cap. 4.
col. 293.(d) Lib. 1.
de opific.
Missæ sect.
164.(e) Histor.
Sacram. p.
167.(f) Cent. 3.
c. 4. col.(g) In the
alphabeti.
table of the
third Cen-
tury vnder
the letter(h) A-
guist Hef-
kins, San-
ders p. 100.

Tertullian lived Anno 220. whom thus Luke (i) O.

(i) Cent. 3.
l. 1. c. 9.

fiander accuseth: Tertullianus approbavit oblationes pro defunctis: Tertullian did allow of oblations for the dead, (meaning the oblation of the sacrifice of Masse) who also for this his sayd doctrine, is with other Fathers thus reprehended by D. (k) Fulke: Tertullian, Cyprian, Augustine, Hierome, and a great many more, doe

(c) In his
confutatio
of Purga-
tory p. 362.
Vile p. 303.
& 393.

Witnesse, that sacrifice for the dead is a Tradition of the Apostles. Irenæus lived in the yeare 170. whom the Centurists thus censure: De (l) oblatione Irenæus l. 4. cap. 23. satis videtur loqui incommode, cum ait, Noui

(l) Cent. 2.
c. 4. col.
93.

Testamenti nouam Christus docuit oblationem, quam Ecclesia ab Apostolis accipiens, in vniuerso mundo offert Deo. Irenæus in lib. 4. cap. 23. seemeth to speake inconueniently inough of oblation or sacrifice, when he sayth, that Christ hath taught a new oblation in the new Testament, the which the Church receauing from the Apostles offereth to God throughout the whole world. Of this Fa-

(m) De ve-
ra Eccles.
reform. ex-
tant in
tract. the-
olog. p. 389

ther (m) Caluin thus writeth: Obijciunt locum Malachia de missa sacrificio ab Irenæo exponi &c. breuiter respondum est: ita ridiculè, vt nos dissentire cogat ratio & veritas. The Papiests doe object to vs, that the place of Malachy is expounded by Irenæus of the sacrifice of the Masse; but the answer is at hand, to wit, it is so ridiculously expounded, as that all reason and truth force vs to dissent from him.

Ignatius (the Apostles scholler) lived Anno

(n) Cent. 2.
c. 4.
col. 63.

90. whome the Centurists thus censure: (n) Quædã ambigua & incommode dicta, in quibusdam occurrunt; vt in epistola Ignatij ad Smirneneses: non licet (inquit Ignatius) sine Episcopo neq. offerre, neq. sacrificium immolare.

molare. There are certaine doubtfull and inconuenient sayings, which do occurre in diuers places, as in Ignatius his epistle ad Smirnenſes, where he ſayth. it is not lawfull without a Biſhop; to immolate or offer vp Sacrifice; which very wordes of Ignatius the layd Centuriſts (o) elſwhere ſtyle to be, *periculosa & quasi errorum ſemina*. And thus farre for truth of the ſacrifice of the Maſſe, from the end of the firſt ſoure hundred years euen v^p to the dayes of the Apoſtles, though all ſuch testimonyes be reiecteſt by vs Proteſtants. A truth ſoeuident, that *Caluin* (p) thus confeſſeth: *Petereſ illos video &c.* I doe ſee, that the ancient Fathers did wreſt the memory of the Lords ſupper otherwiſe then was agreeing to the inſtitution of the Lord. Since the Fathers ſupper did beare the ſhow and face of a renewed oblation &c. they imitating more neerely the Jewes manner of ſacrificing, then either Chriſt did ordaine, or the nature of the Goſpell would ſuffer *Caluin* (q) further charging them: That they adulterated the ſupper of the Lord. by adding ſacrifice vnto it. And *Hospinian* (r) thus further acknowledgeth: *Iam ſum primo illo ſaculo uiuentibus adhuc Apoſtoliſ &c.* Euen in the very firſt age (the Apoſtles being aliue) the Diuell endeauoured to deceaue more about this Sacrament, then about Baptiſme; withdrawing men from the firſt forme therof. To whom *Sebaſtianus* (s) *Francus* thus accordeth: *Statim poſt Apoſtoliſ omnia inuerſa ſunt &c.* *Cœna Domini in ſacrificium transformata eſt*. Thus farre of the Maſſe.

But if we proceed further in a more large & ample manner, touching the whole body of Catholike Religion, taught by the Fathers in generall, we
shall

(o) Cent.
2. c. 10.
col. 107.

(q) Lib 4.
inſtit. c.
18. ſect. 12.

(r) In om-
nes Pauli
epiſt. in
Heb. c. 7.
pag. 92.
(r) Hiſtor.
ſacram l. 1.
c. 6 p. 10.

(s) In epiſt.
d- abrogā-
dis in uni-
uerſ omni-
bus ſtatut.
Eccleſiaſt.

shall rest amazed to see, what a torrent and inundation of our Brethrens sharp censures do ouerflow the writings of all the Ancient Fathers.

Sortably heerto (to omit the depressing speeches of Luther touching particuler Fathers, saying, *Cyprian* (a) *is a weake Deuine; I should Origen long since accursed: Basil is of no worth, he is wholly a Monke; In the writings of Hierome, there is not one word of true sayth in Christ, and perfect Religion; Tertullian is but superstitious*, & other such bale refuse of Inuectiues) do we not find Luther (b) to conclude thus against all the Fathers without exception: *The Apology of Philip Melancthon doth farre excell all the Doctours of the Church, and exceed euen Augustine himselfe*. And yet further with greater acerbity in these wordes: *The Fathers* (c) *of so many ages haue beene plainly blind, and most ignorant in the Scriptures; they haue erred all their life tyme; & vnles they were amended before their deaths, they were neither Saints, nor pertayning to the Church*. See how Apostasy is the Daughter and Mother of Pryde.

But to proceed further, the Archbishop of Canterbury, though more mild, yet most boldly, thus censureth (d) the Fathers: *The doctrine taught and professed by our Bishops at this day, is more perfect and sounder then it commonly was in any age, after the Apostles &c*. With which sharp censure Beza (e) thus iumpeth: *If we compare our tymes, with the tymes next to the apostles, my iudgement is, that those tymes had plus conscientia scientia minus; and we scientia plus, conscientia minus*.

Melan-

Melancthon (as loath to beflow in so charitable an act) thus (f) wryteth: *Presently from the beginning of the Church, the ancient Fathers obscured the doctrine concerning Iustification of fayth, increased Ceremonies, and deuised peculiar worships.* D. *Humfrey* chargeth D. *leuell* with great inconsideration in appealing to the Fathers, saying: *He (g) gaue the Papists too large a scope, was iniurious to himselfe, and in a manner spoiled himselfe, and his Church.* I will conclude this Scene (tull of scurility and vnworthy criminations) with Doctour *Whitakers* (h) saying: *Ex Patrum erroribus ille Pontificia religionis cento consequutus est.* The religion of the Papists is a patched cloath of the Fathers errors sowed together. Add for the close of all, our owne doctryne of the inuisibility of the Church for many ages together, euen in those Primitiue tymes; for if the Protestant Church during those tymes by our owne frequent Confessions, was latent and inuisible, (as aboue is showed) then followeth it, that the Fathers of those ages in their wrytings and Commentaries mantayned not the Protestant, but the Catholyke and Roman Religion.

But heere (notwithstanding our absolute disclayming from the Fathers in generall) I will annexe (as an *Appendix*) one obseruation concerning particularly *Origen*, *Tertullian*, and *Cyprian* (Fathers of great Antiquity, learning, and Iudgment.) It is this: These three Fathers erred in certaine points; *Origen* in teaching, that the Deuills should in the end be saued; *Cyprian* in Rebaptization,

(f) In 1.
Cor. c. 34

(g) In vita
leuell. prin
ted at L^o-
don pag.
212.

(h) Contra
Durawm
l. 6. pag.
411.

..

(i) See
August.
 against O.
 rigen in
 baref. 43.
 against
Tertul. in
 heres 26.
 against
Cyprian in
 tom. 3. de
 Baptism. l.
 2. c. 7.
Vide Hier.
 in l. contr.
 Iovinianū,
 & Vigil.
Vide Epi-
 phan. l. de
 heresious.

tion; *Tertullian* in denying second Mariages. All these three were written against for these their errors by (1) *Augustine*, *Ierome*, and other acknowledge mantayners of the Roman Religion. Now heer I urge, *Augustine* & *Ierome* (as is aboue shewed) are charged by our Brethren, as Patrones of Papistry; if then *Origen*, *Tertullian*, and *Cyprian* had dissented from *Augustin*, *Ierome*, and other Fathers in those Catholyke poynts, wherewith wee truly charge them; no doubt, but *Augustine*, and *Ierome*, in their Catalogues of Heresyfes, would as well haue registred other their opinions for heresyfes, in which *Origen*, *Tertullian*, & *Cyprian* dissented from them, as they did register their three former Heresyfes: But no such censure or condemnation do we fynd in their wrytings: from which we may infallibly conclude, that what Articles of the present Roman and Catholyke Religion were mantayned by *Augustine*, *Ierome*, and others of those ages, wryting of the heresyfes of their tymes; the same were also taught by the foresaid *Origen*, *Tertullian*, & *Cyprian*. Thus much of these three Fathers, in whom (by the way) we may glosse, how dangerous it is, to shat our sight against the radiant beames of the Churches authority: so the eye suddenly comming out from a great light, presently seeth worse.

And heere I am to certify the Reader, that some few testimonyes (among many others) of our owne Brethren, alleadged in this treatise, I did fynd produced in certaine Catholyke Books; but at the first reading of them, I rested much doubtfull of the
 ingenuous

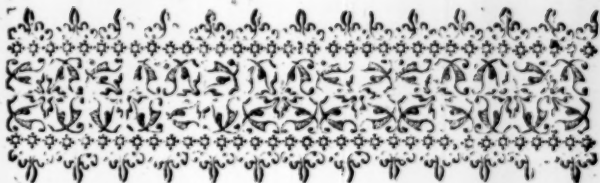
His Legacy. MOTIVE 4. 51

ingenuous, playne, and true alledging of them, till by my owne perusall of our said Brethrens bookes, I found them most sincerely vrged. Which serious disquisition & search of myne (I grant) first invited me, to spend the more tyme and labour after in the reading of all our Protestant Wryters of any eminency: And therefore what authorities of Protestants are in these Motiues insisted vpon by me (I except not one) I do iustify them, not as borrowed from any Catholike wryter (for I should that course vnworthy a Man of my Place) but as from my owne most diligent and laborious reading of the Protestant Bookes themselves.

But to returne. We haue aboue evidently proved, that the auncient Fathers were supporters and defenders of the Roman Religion, and that in their writings they do transmit and commend ouer the same to all posterity. Can we thinke, they iustified a false sayth, they being the Churches Sentinells in those times? *Vpon thy walls (k) o Ierusalem, I (k) Iſa. 62. haue set watches for euer.* Or shall we dreame (the Church of Christ being then in her greatest purity) that vpon her Altar the *Arke of Truth* could be compatible with the *Dagon of Heresy*? It is repugnant to Gods Prouidence, repugnant to his (l) Promise. (l) *Matth.* And doubtlesse, if the Fathers sayth were false, and 10. Protestantcy the true Fayth, I may iustly say (all collaterall respects weighed) that heere Falshood is much honored with probabilityes, and Truth discountenanced with vnlykelyhoods. But for my selfe in particular (my body daily hasting to it graue

through it languishing sicknes) the question is ; Whether during this short remnant of Tyme , I should longer consociate my selfe in fayth and Religion with my former Brethren the Protestants , or subscribe to the Cristalline and cleare iudgments heerein of the Auncient Fathers . But the election is already made : And in these few leaues (so my leaues shall not be without fruit , that is , my desyres without effect) I do protest to God and the world , that I haue , and do renounce all Innouation of doctryne , heeretofore imbraced by me ; and do with all refiguration of mynd submit my iudgment , to the iudgments of those Primitiue , reuerend , vertuous , and learned Fathers ; whose voluminous Wrytings (I grant) for some yeares past , haue had an influence and soueraignty ouer my Vnderstanding .

T H E



THE V. MOTIVE.

That the articles of Protestancy are particularly
condemned for Heresy's, by the auncient
Fathers. And that all Protestants ori-
ginally came out of the Catholyke
Church.

167-17

ALLOW well the proceeding
of *Theodosius* (a) the Emperour, (a) *Soyed*
who, for his better suppressing *men. l. 7.*
of the arising Heresy's of his *hister. cap.*
dayes, was accustomed to de- *12.*
maund of their cheife Patrones,
whether they thought, the auncient Fathers,
liuing and sterner Gods Church, before those
new doctrines first appeared, were orthodoxall in
their fayth, or no? To which question, when they
gaue their assent, by reputing the said Fathers for
such, he thus concluded: *Examinemus ergo doctri-*
nam vestram ad illorum scripta, & si cum illis consenserit,
retineamus; sin minus, abiciatur. The lyke course I
F 3 should

ould to be obserued in triall of our Protestant doctrin: But I much feare the event, & this for two different reasons: The one, in that I fynd (as aboue is showed) our owne brethren openly to breake with the cheifest Fathers of the primitiue Church, reputing them, as so many supporters of Papistry: The other, because many articles of our Protestant religion newly springing vp in those tymes (thus the Gospell (d) teacherh vs, that the Cokcle was presently sowne after the good seede) haue beene condemned for Heresy by *Irenaus*, *Ierome*, *Ipiphanus*, *Augustine*, and other Fathers in their Catalogues of Heresy, and other their wrytings. I do not speake this of euery article of Protestancy, since I grant some haue taken their first being from our owne sensuality; lyke vnto certayne weeds, which grow rather out of the Lust of the earth, then from any formal seed. Now these Fathers, since they were learned, could not but know; since they were pious and godly, would not but confesse the said then arising doctrines to be crosse to the generall professed Religion of their owne, and former tymes. And it cannot be as yet, nor hath beene (by way of retaliation) answered, that any one of them, were ever reprehended for ranging that opinion in the Catalogue of heresy, which was not then generally accepted for heresy.

(c) Lib. 1.
c. 2. contra
Maximin.
c. 1. ult.

Let vs exemplify in some: The *Arians* (besides their greater blasphemyes) taught, that all vnwritten (c) Traditions were to be reiected; they further perpetrated many sacriledges (d) against the

(d) *Artha.*
in apoleg.
pro fuga

Sacra-

Sacraments, Altars, Priests, and religious or professed persons. And do not we Protestants bring them vpon the stage againe, acting their parts in our writings and deportments?

The *Acians* (to vse S. (e) *Augustines* wordes) ^{(e) Lib. de Hæres. c. 53.} thought it vnlawfull, *orare, vel offerre pro mortuis*, to pray or offer vp sacrifice for the dead, or to obserue set dayes of fast; and heereupon they were condemned for eating flesh in Lent. See how we *Caluinists* are lineally proseminated & sprung from the loines of *Aerius*, so fully we do reintegrate his heresy.

The heretike (f) *Iouinian* taught, that Fasting was not meritorious; that Virginity was not to be preferred before Wedlocke; and that a man once hauing true sayth, could not sinne. Either we *Caluinists* are heerein *Posthumi* to *Iouinian*, or *Iouinian* by prevention of tyme was an anti-dated *Caluinist*: the difference is but small. ^{(f) Hier. l. 1. c. 2. contr. Iouinian. c. Aug. lib. de hæres. cap. 82.}

The (o) *Eunomians* maintayned, that no sinne could be hurtfull to one hauing sayth. Wil you haue this doctrine deliuered in *Luthers* (h) wordes? *Tam diues est Christianus, ut non possit perire, etiamsi velit, quantumq; male vivat, nisi nolis credere*: so conspiringly we iumpe togeather in imbracing this confident presumption; which (as I may tearme it) is no better, then Hope out of it wits. ^{(g) Aug. l. de hæres. cap. 54. (h) Lib. de capt. Babilon. c. de Euchar.}

The *Manichees* deprived man of freewill, according to that of S. *Augustine*: *Peccatorum* (i) *origi- nē non tribuunt Manichæi libero arbitrio*. Now *Luther* and (k) *Caluin* (l) are so precipitate and headlong in this doctrine, that neither of them can brooke the name ^{(i) Lib. de hæres. c. 46. (k) Lib. de seruo arbit. (l) Lib. 2. Instit. c. 22. c. 4.}

name or sound of the word, *Free will*: yet heerin they dissent from the *Manichees*; in that they, by taking away freewill, ascribed all sins & wickednes to that God (which they tearmed an euill God) as to the first cause; whereas our men will needes impute the perpetrating of the greatest sinnes whatsoeuer, to that God, which they acknowledge for good.

The *Donatists* (m) most implacably hated

(m) *Aug.* the Bishop of Rome, calling his seate, *Cathedram*
l. 2. contra *pestilentia*; (the very dialett of vs Protestants) they
Fetilian. most cruelly persecuted Monkes and Religious men;
cap 51. & they brake downe Altars, fould their sacred chali-
61. & l. 3. ces, and contumeliously cast out of the Churches
cap. 40. holy Oyle. Finally they taught the Church of Christ

(n) *Aug.* to consist only of the (n) Iust; so consequently (as
lib. de vni- not knowing, who are truely Iust) making it to be
lat. c. 12. inuisible: How punctually do we run, one and the
 same lyne of doctrine with these men? And in this
 last point we ouerrunne them, since we auerre,
 that the Church for many hundred yeares together
 remayned inuisible; so making it to consist of cer-
 taine aery and imaginary Inuisibility. O phantasy!

(o) *Matt.* The word (o) of God styleth him a *foole*, that buil-
 7. deth his house vpon the sands; what is he then to be
 reputed, who erecteth the house of God (which is
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But to proceed. Ecclesiasticall Primacy, as
 (p) *In ep.* claymed by ciuill Magistrates, was condemned in
ad solitar. the Emperours *Constantius*, and *Valentinian*, as wit-
vitam a- nesse *Athanasius* (p) and *Ambrose*. Such respect did
gentes. Antiquity

Antiquity giue to spirituall iurisdiction, euer aduancing it in matters Ecclesiasticall about the temporal, #.
 even where both these powers did concurre & meet in one and the same person. And therefore by analogy, that saying of one was good, though intricate, to wit, *The Prophet David was in higher fauour with God, then King David.* (q) Epist. 12.

The deniall of the reall (r) presence (in which sacred banquet, as one Father sayth : *Idem est conuiuia & conuiuium ; idem comedens & qui comeditur*) was condemned in the old Heretikes of *S. Ignatius* his tyme; they further affirming (s) no true viible sacrifice to be in the Church of Christ. The same was in like sort condemned by the *Manichees* : And wherein do they differ from vs *Caluinists*, and *Sacramentaries*? (r) Theod. dialog. 3.
(s) Hier. epist. ad Hediabian.

Vigilantius (as *S. Hierome* (u) witnesseth) taught that it was not conuenient to forsake the world, & enter into Religion; that the reliques of Saints are not to be worshipped; that the prayers of the dead could not be heard for others (which implicitly frustrateth the Prayers of Saints :) And that *Churchmen* were bound to lead about with them a *sister in the* (x) *Lord* : τὴν ἀδελφὴν κυρίου. I meane they ought to be married. And is not all this good Protestancy? thus we preferring heerein *Vigilantius* a branded heretike, before *S. Hierome* an Orthoxall Father. (u) Lib. contra Vigilantium.
(x) 1. Cor. 9.

I passe ouer for hast, how *Proclus* the Heretike was condemned by *Epiphanius* (y) for maintaining concupiscence to be a mortall sinne after Baptisme, with whome agreeth (z) *Luther*. How the *Pelagians* (y) Harf. 64.
(z) Art. 2. & 31.

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12.
(r) Theod.
dialog. 3.
(s) Hier.
epist. ad
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tom. 6.
contra au-
er/ar. l. 2.
& prophe-
c. 19.
(u) Lib.
contra Vi-
gilantium.
(x) 1. Cor.
9.

I passe ouer for hast , how *Proclus* the Heretike was condemned by *Epiphanius* (y) for maintaining concupiscence to be a mortall sinne after Baptisme , with whome agreeth (z) *Luther* . How the *Pelagians* (y) Hieron.
64.
(z) Art.
2. & 31.

(a) Lib. 2.
contra
Pelag.

were condemned by *S. Hierome* (a) for teaching e-
uery sinne to be mortall: How *Xenayas Persa* played
the *Iconomasthist*, in impugning all worship due to
the Images of Christ, and his Saints, as appeareth
out of (b) *Nicephorus*: How the deniall of the possibi-
lity of the *Commandments* was condemned in cer-
taine old Heretikes by (c) *Hierome*, and (d) *Augustin*:
And finally (to pretermitt many other points) how
Probianus the heretike denyed all reuerend estimati-
on due to the *Crosse*, and was therefore (e) highly
taxed.

(b) Lib.
16. c. 27.
(c) In ex-
plicat.
Symboli ad
Damas.
(d) De tē
pore serm.
91.

(e) Tripar.
histor. lib.
3. c. 19.

note this
S. well.

Now in the recitall of the condemnation of all
these former Articles, we are to obserue, that no ge-
nerall profession of all these pointes was made in
those dayes; but that only particuler Heretikes, then
maintained such or such particuler errorrs; though
they all be now ingrossed, or (as it were) incorpora-
ted together in vs Protestants: So as it may be truly
sayd, that the mishappen *Embryo* of Protestancy was
first conceaued by those ancient Heretikes, after
borne or brought forth by *Luther*; and lastly recea-
ued it further growth and strength from *Caluin*;
though not to wrong *Luther*, we must confesse that
he was more remisse in the defence of some pointes,
then either those old Sect-maisters, or we are; we
resembling heerin those children, who are more like
to the grand Father, then to the Father.

But what? Is there no other association be-
tweene vs and those former old heretikes, then to
maintaine the opinions maintayned by them?
(though this entercourse of friendship carryeth a
mayne

mayne blemish to our new pretended Ghospell.) There is. And it is this: We are not ashamed (in our conflicts with the Catholikes) to take from the sayd Herenikes those particuler arguments and obiections which they in thole former tymes vsed against the then Roman sayth. I am loath to be tedious, & two or three examples shall at this present serue. Thus did Faustus the heretike (and thus do we at this present) vrge that Text in 1. Tim. cap. 4. viz. (In the latter dayes there shall come some, forbidding to marry, and commanding to abstaine from certaine meates.) against abstinence and single life: The alleading of which text for both these points, is recorded and condemned by S. (F) *Augustine*. Thus the vrging (as in respect of the Sacrament) the grosse and carnall eating of human flesh (which very obiection we now make) by the sayd old heretiks is registred and condemned by *Iustinus* (g) *Martyr*. Finally (to remember my intended breuity) thus the old obiection of many points of the presene Roman Religion to be taken from the Gentills (as D. Reynolds (h) *Kennitius* (i) & others do now vrge) is related and condemned by (k) *Augustine*, and (l) *Hierome*. So dishonourable a warre we wage against the Church of Rome; as not being content to reuiue the opinions & doctrine first taught by certaine stigmaticall and registred heretikes in the tyme of the Primitiue Church; but also to borrow from the sayd heretikes their very weapons and other their supplies, for our better maintaining and iustifying of this warre.

Thus farre to euict, that the Roman Religion

(F) *lib. 30.*

c. 4. contra

Faustum

Manich.

& 1. cont.

duas epist.

Pelag.

(g) in col-

loquio cum

Tribone,

& *Euseb. l.*

hist. 5. c. 1.

(h) *Lib. de*

Rom. Eccl.

idololatr.

p. 168 248.

& 181.

(i) *Es. am.*

part. 3. p.

81.

(k) *Cont.*

Faustum l.

20. cap. 27.

(l) *Lib. 7.*

contra lo-

uini n.

is more auncient, then Protestancy (and consequently it true, and the other false; since God is more auncient then the deuill, and Truth then falsehood.) There remaineth yet another Way (in which I will heere a little insist) though not much beaten and trauelled, yet securely leading to the designed marke: And therefore I hope it deserueth the iudicious Readers intense & serious consideration.

The sacred Scripture (Gods holy language) describeth certaine Innouatours in doctryne (and in them, all such others) in these few words (m) *Exierunt ex nobis*, They went out of vs: meaning heerby, that those Men departed from the knowne Society of Christians of that tyme, and consequently imbraced another religion lesse auncient. These words contayne a stampe or Character impressed vpon Innouation, to distinguish it from Antiquity. Wherunto wel accordeth that sentence of Optatus: (n) *Videndum est, quis in radice cum toto orbe manserit, quis foras exierit*; and more literally that of (o) *Augustin*: *Omnes Haretici, omnes Scismatici ex nobis exierunt*, id est, ex Ecclesia exeunt: intending heerby, that whotoeuer maketh choyce of any new sect or doctryne, the same Man either in himselfe, or in his predecessours in doctryne, did depart from a more generall society of men, houlding a more auncient sayth, then that, which by him is chosen. From which ground the two wordes: *Haresis* & *Apostata*, tooke their Ecclesiasticall signification; the one signifying a separation or choyce; the other a *Mangoing out*, or *reuoiting from*.

(m) 1. loc.
c. 2.

(n) Cont.
Dowat. l. 1.

(o) Tract.
3. in epist.
Joan.

His Legacy. MOTIVE 5. 61

Heer now I prouoke my own Brethren (how learned soeuer) to make good two things: The one, to show from what cōpany or Church more ancient, they catholiks departed. The other, to nominate any one Sect-mayster of Protestancy, who was not originally a Catholyke, & retayning other points of the said Religion, departed from this more ancient Community of sayth, by forging som one heresy or other.

Concerning the first, it is not sufficient for our Brethren (vnder their reducing of the matter to the scripture interpreted by the *private Spirit* (being but an idle circulation and maze of dispute) to affirme, that the Catholykes haue departed from the auncient sayth first instituted by Christ, except withall they show some certaine Community of Christians, more auncient then the Catholyks, from whome they departed; the Catholiques by by this meanes taking vpon them a certaine name of the first stampers of their doctryne (as the *Manichies*, the *Donatists*, the *Iovinians*, and all others haue done) or from the doctryne it selfe. But *hic labor, hoc opus est*: Our Brethren can neuer do it: Neither in my reading haue I found any one Protestant (how conuersant soeuer in Ecclesiasticall historyes) either to attempt to proue this poynt (though most materiall) or but once to vrge it against the Catholyks: so dangerously he forswaw, it might be retorted vpon himselfe, and his Religion. Concerning the second: Our Brethren cannot name any one Protestant, euen from the first fīue hundred yeares or afore to the dayes of Luther (a compasse of tyme,

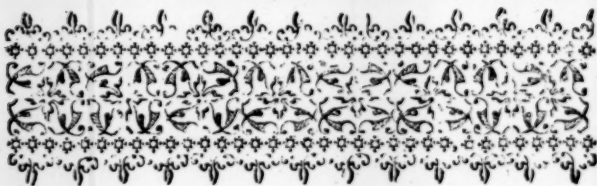
contayning at least a thousand yeares) which was not originally a Catholyke ; himselte being afore a member of the Catholyke Church , and going out of it , by dogmatizing some few new doctrynes , still beleeuing the rest of the articles of Catholyke Religion . The Precedents of the *Hussits* , *Wicleffists* , and *Waldenses* may cleare this poynt ; all which (supposing them for the tyme to be Protestants) are reduced (as the streame to the fountayne , and the branch to the tree) to a knowne Catholyke beginning ; to wit , to *Husse* , *Wicleffe* and *Waldo* ; who by our owne acknowledgment were borne and baptized in the Roman Church ; themselues after leaping out of it , by mantayning and broaching some one new doctryne or other , not allowed by the Church of

(p) *Adue.* Rome , according to that of (p) *Tertull.* *Hereses pro-*
Marcionē. dierunt ex nobis , non nostra .

If then the matter standeth thus , that our Brethren (notwithstanding their most diligent perusing of all Ecclesiasticall wryters , whose projected labour is to relate all occurents of the Church) cannot shew any visible society of Men , professing the true Christian sayth , from which (as more auncient) the present Roman Religion euer departed or went out ; And that on the contrary part , our Aduersaries are able to proue , that euen from the first five hundred yeares till Luthers dayes , not any one Man can be suggested , or put forth for a Protestant , who was not originally a Catholyke , and no Protestant , departing from the Catholyks by his after making choyce of some Innouation in doctrine

stryne: If then (I say) this be so , what inference more irrefragable can be made, or what *mathematicall* demonstration more counincing; then that the Catholyke fayth was more auncient , then Prote- (q) *Matt.* testancy ? that being the (q) good seed, which was ¹³⁴ first sowne , though hindred by an after casting into the ground of some tares of Nouellisme and Heresy . And thus farre of this poynt; the which once more I commend to the diligent perusall of a cleare Iudgment . The force of which Argument more easely inuadeth a vulgar Vnderstanding , by forging this supposall .

Imagine then two great families or Houses, the one in the first tymes of all, comming out of the other (but whether not confessed) both standing in this competency of Antiquity: If heere the heyre of the one should not only prouoke and will the other, to shew by good euidence, when any of this heyres ancestours descēded out of the others family, he not being able by sufficient wrytings to proue any such descent; but withall would engage himselfe to manifest by most auncient and vndoubted Records, that all the other parents in their first Ancestours were primitiuey descended from out his owne House: And vpon such their descent, and other circumstantiall occasions, had their names first changed: Now this heyre thus vndertaking, and thus performing, followeth it not most euidently, that his house is the more auncient, it being indeed the stem, and the other but the branch? Our Case heerein is the same, both (in respect of the poynt questioned) being cast in one Mould. THE



THE VI. MOTIVE.

*That true Miracles haue been wrought for prooffe
of the Catholyke Religion ; but not any
for Protestancy.*

SUCH is the benigne and merci-
full proceeding of God with Man
(humbling himselfe, in a certaine
māner, to the weaknes of our Na-
ture) as that he expecteth not,
true sayth and doctrine at it first
promulgation, should vnder any penalty of punish-
ment, be beleiued, except the truth of it were then
fortified, and warranted with some strange and
great Miracles. Thus he thought good, in the vnse-
archeable and abyssmal depth of his wisdom, to or-
dayne a necessity of Miracles to the confirmation of
euery true new doctryne, and extraordinary mission
for the preaching thereof: Both the Testaments af-
ford plentifull prooffe herein. In the old, we reade,
that when Moyse was sent by God to the People,
and

His Legacy. MORIVE 6. 65

and said to God: *They* (a) *People will not beleive me,* (a) *Exvi.*
nor heare my voyce; God thereupon instantly gaue
 him power to worke miracles, to the end (as God
 said) *that the People may beleive, that the Lord appea-*
red vnto thee: a poynt so euident, that in our English
 Bibles, our owne marginall Note to this place is
 thus: (b) *This power to worke miracles, was to confirme* (b) *Prin-*
his doctryne, and to assure him of his Vocation. In the *sed anno*
 New, the words of our Sauour to his Apostles pro- *1576.*
 clayme the lyke truth, saying: *As* (c) *you go, preach,* (c) *Matt.*
beale the sicke, cleanse the leprous, raise vp the dead, cast *10.*
out the deuills &c. And heereupon our Lord Iesus
 in another place thus speaketh of himselfe: *If* (d) *I* (d) *Ioan.*
had not done the works, which no other Man did, they
had not sinned. To conclude, S. Marke sealeth vp his
 Gospell with the lyke words touching the Apostles, (e) *Mar.*
 saying: *They* (e) *preached euery where, and the Lord* *vis.*
wrought with them, and confirmed the word with signes,
that followed.

Now, from these sacred texts of Scripture ry-
 seth this Resultancy; to wit, What Church enioyeth
this guyft of Miracles, the same is the true Church
(since true Miracles are wrought only by the power
of God, though not allwayes by good men, yet
euer to a good end:) And what Church wanteth
 this priuiledge, especially in the first planting of a
 new Religion, or in an extraordinary Mission or
 vocation of Ministers, the same is not to be reputed
 the true Church of God, but the Conuenticle of
 Satan; which later poynt is acknowledged for true

H

euē

(f) Muscu-
lus thus
writeb in
loc. com.
Vocatio,
quæ immē-
diatē est a
Christo
et c. babe-
bat sua fig-
na, unde
cognosci
potuit, de
quibus me-
minis

Marcus E-
uangelista
cap. vi.

Amandus
Polmus
in partis
theolog. l.
x. p. 308.

Ministro-
rum extra-
ordinarie
vocatione
nam dona
extraordi-
naria fuere
nēpe Pro-
phetia, do-
num edendi
miracula.

Vide D.
Sauaria in

defens. tract.
contra respons.
Bezæ cap. 2. p. 38. Luth. in loc. com. class. 4. c. 20.
Bullinger aduers. Anabapt. lib. 3. cap. 7. saying: Si dicitis vos inſtar Apoſto-
lorum peculiarem vocationem habere, probate eam ſignis & miraculis. (g) Lib. de v-
tilitate credendi cap. 17.

euen by vs (f) Protestāts: thus are we cōtent to lend
a hand, for the drawing out of that sword, which our
Aduersaryes after do sheath in our owne sides; for
if I can proue, that in the Catholike and Roman
Church, there hath beene in all ages the patratiō of
true Miracles, and that neuer any one hath beene
performed by vs Protestants (notwithstanding our
vndertaking to plant a new Religion, and chal-
lenging to our selues an extraordinary vocation)
what can be more irrefragably concluded, but that
the Catholike Church is that true Church, where-
unto our Sauour hath tyed this glorious guift; and
that our Protestant Church is but a false and late e-
rected synagogue? According to that of *S. Augustin:*
*Culmen (g) authoritatis obtinuit Ecclesia Catholica, Ha-
reticis Miraculorum maiestate damnatis.* And first to
examine vs Protestants touching this point; where,
as forseeing and acknowledging our want of mira-
cles, it will not be sufficient for vs by way of preuē-
tion to say; That since the doctrine now taught by
vs, was confirmed in the beginning by the Apostles
and Martyrs with infinite miracles; therefore it is
not to be expected, that we should worke any mira-
cle for the second warranting of it. This (I say) is
but a subtrill & subterfugious declyning of the point;
for seeing our doctrine is confessed by vs, to be re-
pugnant to all Antiquity (as appeareth from our
reiecting
defens. tract. contra respons. Bezæ cap. 2. p. 38. Luth. in loc. com. class. 4. c. 20.
Bullinger aduers. Anabapt. lib. 3. cap. 7. saying: Si dicitis vos inſtar Apoſto-
lorum peculiarem vocationem habere, probate eam ſignis & miraculis. (g) Lib. de v-
tilitate credendi cap. 17.

relecting of the ancient Fathers) & seeing we venerate to our selues, an extraordinary vocation, as not being sent by ordinary Pastours, but immediately (h) from God, as we are forced to teach; therefore we are obliged to make good this our doctrine, vocation, and mission, by some supernaturall and diuine testimonyes, that is, by exhibiting of miracles.

Now, how farre we Protestants are distant from the working of any such stupendious actions, will appeare from the liberall acknowledgments of our want therein. And first; as confessing so much, *D. Sutcliffe* thus writeth: *We (i) do not praise Miracles; nor do we teach, that the doctrine of Truth is to be confirmed with miracles.* To whose iudgment *D. Fulke* accordeth in these wordes: *It (k) is knowne that Calvin and the rest, whome the Papists call Archeretikes, do worke no miracles.* A point so euident, that through our owne want of miracles, we peremptorily teach and maintaine, that all true Miracles haue ceased euer since the Apostles tymes.

And yet heere I cannot pretermit to note, how in the life of *Calvin*, written by *Hierome Bolfecus*, it is certainly affirmed and recorded for true, that *Calvin* (emulous of the Catholike Church for working miracles) contracted with a poore man of his owne Religion, to counterfeite himselfe dead, that he for confirmation of his owne doctrine and voca-

(h) Doctour Fulke a. gainst Stapl. Marti. Ec. p. 2. thus writeth: The Protestants, that preached these last dayes, had like-wise extraordinary calling. The same is affirmed by Calvin Institut. l. 4. c. 3. sect. 4. by Philip Mornay in his treatise of the Church, translated, & printed anno 1606. by Beza in epist. Theolog. epist.

H 2

(i) In his examen of Doctour Relisons Suruey printed 1606. pag. 8. (k) A. gainst the Rhenish Testament in Apocal. cap. 13.

tion might seeme to raise him to life. But *Caluin* in the prelence of many, began no sooner to call the poore supposed dead man to life, but that instantly (through Gods iust iudgement) he became dead indeed, and so was buried. And thus though *Caluin* neuer wrought any miracle, yet God vouchsafed to exhibite this miracle for his greater confusion: So as those wordes of *Tertullian* may well be heere verifed: *Apostoli* (l) *de mortuis suscitabant*; *Hæretici*

(l) *Lib. de de viuis mortuos faciunt.*
præscript.

Now, that the Catholike Church euer enioyed this priuiledge and honour of working miracles, (and this often in prooffe of some Catholike point or other) I thus proue. And first, to begin with the tyme of the Primitiue Church, and for tast of some particulers: I find in prooffe of the Reall prelence

(k) *De sacerdot. l. 6. c. 4.*

in the Sacrament, S. *Chrysostome* (k) thus to record of one: *A certaine venerable and aged man was vouchsafed by God, to be made worthy of a vision, which was, that during that tyme (meaning of celebrating the sacrifice of the Masse) he did see whole multitudes of Angels to*

(l) *In vita descend suddenly downe, being cloathed with shyning vestments, and standing round about the Altar, and bow-*

(m) *In vision downe their heades in such sort, as if one should behold soldiers bearing themselves in the prelence of their King.*

(n) *Hæretici.* Thus far S. *Chrysostome*.

30.
(o) *Hist. l. 9. cap. 22.* Touching the vertue of the signe of the Crosse, (l) *Hierome*, (m) *Athanasius*, (n) *Epiphanius*, and (p) *In his answer to John Burges* (o) *Theodore*, do make so ample relation of many miracles done by it, as that D. (p) *Couell* speaking thereof, thus writeth: *No man can deny, but that God,*

after

after the death of his sonne, manifested his power to the amazement of the world in this contemptible signe, being the instrument of many Miracles.

Touching the Image of Christ, Eusebius thus (q) Hist. writeth: The (q) image of Christ was erected by that wo-^{1. 7. c. 14.} man, whome Christ cured of the fluxe; and an unusuall herbe did grow at the bottome thereof; which after is growing up, and once touching the garment of the Image, had power to cure all diseases. Thus Eusebius.

Concerning Prayer to Saints, S. (r) Augustin^{(r) Lib. de ciuit. Dei 22. cap. 8.} relating of a holy woman, called Palladia, being diseased, and praying to S. Steuen before his tombe or monument, thus writeth: *Ad sanctum Martyrem orare perexerat; quamox ut cancellos attigit, collapsa velut ad somnum, sana surrexit*: that is, She comming to pray to the holy Martyr, and touching the cancels or borders of his monument, felt (as it were) in'o a sleep or slumber; but awaking, she found her selfe cured of her sicknes. Thus Augustine, who reporteth this miracle to be done in the presence of himselfe, and diuers others.

Touching the honouring the Reliques of Saints bodyes, S. Augustine relateth, how at the dead bodyes of Gervasius and Protasius (which were many yeares after found incorrupted) a blind man receaued his sight: A miracle (sayth Augustine) done at Millan, when I was there, many people being witnesses thereof. S. Augustine also (t) mentioneth, how ten infirme people were in the sight of himselfe and many hundreds more, being eyewitnesses therof, miraculouly cured, at the Monument of S. Steuen.

To be short, the working of miracles at the
H 3 monuments

monuments of Saints was so frequent in S. *Austines* dayes, that thus he (u) writeth: *it would require many bookes to set downe the miracles of healings & curings done only at the monument or tombe of S. Steuen: A verity* so irrefragable, and acknowledged by all men of those tymes, that D. (x) *Whitaker* thus confesseth of this point saying: *I doe not thinke those miracles vaine, which are reported to haue beene done at the monuments of Saints.*

Touching the many Miracles performed by Monkes (who confessedly being Catholiks in Religion, could not worke any one true Miracle, if their Religion were false) read (y) *Zozomene*, (z) *Ierome* & lib. 6. (a) *Theodore*, and (b) others (besydes our owne Centurists) by diuers of which Miracles, men were raised from death to lyfe; others were cured of diseases by Prayer; the raging and inundation of the Sea was suddenly stayed, and the lyke.

But to omit for breuity other infinite Miracles, recorded by the Fathers of the Primitive Church (many of them being exhibited in prooffe of the Catholyke fayth; and all of them performed by men, that professed the Catholyke fayth;) we will descend to these later ages, by degrees even to our dayes. And first for the space of thirteene hundred yeares next after Christ, we will content our selues in that behalfe (besydes that, which is already delinered) with the testimonies and acknowledgments of the *Magdeburgenses* our Brethren, who out of the most approued and authorized Cronicles and wryters, do record the miracles of euery age successiue

(u) *Aug.*
vbi supra.

(x) *Contra*
Duraum
l. 10. pag.
806.

(y) *Histo.*
l. 3. c. 13.
& lib. 6.
28.

(z) *In vita*
Hilarion.

(a) *In his*
Theoph.

(b) *Viz.*
Socrates

hist. lib.
4. c. 18.

Euagrius
hist. lib. 6.

cap. 22.
(c) Cent.

4. col. 493

successiue; making the thirteenth chapter of euery Century, the subiect thereof. To whose wrytings concerning so many ages, for greater expedition, they being earnest Protestants and enemyes to the Roman Religion, I referre the Reader, as to so many impartiall witnessses.

In the fourteenth age, many were eminent for working of miracles, but especially S. *Nicolaus Tolentinas*, S. *Catharine of Siena*, and S. *Bernardinus*; as *Antoninus* (d) relateth. In the fyfteenth age, S. *Vincentius* was celebrious for Miracles, as also S. *Antoninus*, whose lyfe may be read in *Surius*.
(d) In 2d part. hysto. tit. 23. & 24. (e) Vide Surium. (f) See the

And lastly to arryue to this our owne age; It is most certaine that S. *Franciscus* (e) *de Paula* wrought diuers most stupedious miracles; also that (f) *Xauerus* (g) the Iesuite, in the conuersion of the East Indians, did worke the lyke; for the more precise examination of whose Miracles by oath, the King of Portugall did send forth a Commission to his Viceroy there, dated in Aprill 1556. the which were so euidently true, that *D. Whitaker* (g) acknowledging the, calleth them *Antichristian Miracles*. Againe the Miracles done in Congo in Africke vpon it Conuersion to the present Roman Religion, are diuulged by Protestant (g) Wryters.
(h) See Abraham Hartwell his booke heereof, seruant to the Archbisshop of Canturbury. (i) In his booke entituled: Diuina Sicheniensis, sine Aspicollis, the being a Protestat;

But we will come neare at home, and will somwhat insist in the many astonishing Miracles wrought these late yeares in the low Countryes at *Sichem*; of which forty (or aboue) are recorded by the learned and eminent man (i) *Iustus Lipsius*, then liuing in those Countryes; one of too great iudg-

ment to giue credit (much lesse to diuulge in print) euery fabulous wonder, which might come to his eares (and a man, with whom in my yonger eares I haue had entercourse by letters:) Therefore we may morally assure our selues, that he would not record any one, for miracle, but such (and so himselfe affirmeth) as either by his own knowledg were warranted for true, himselfe seeing and speaking with the parties vpon whome the miracles were wrought; or by the testimonies of many Oaths, taken before the Magistrats in those places. The consideration of which Miracles, fortified with all probabilities of truth whatsoeuer (especially, either all, or most of them consisting in supernaturally curing, without any physick, incurable diseases) hath, and doth still, much preuayle with me; and the more in regard of that great confidence of truth, which the forsaide *Iustus Lipsius* sheweth in his relation of them, for thus he wryteth: (k) *Ecce in oculis & auribus omnium gesta: ecce concursu, plausu, fructu gentium celebrata: quae fides potest esse in rebus humanis, si hac non est?* and againe: *Miracula Sichemensi in agro euenire, itemq; eueniunt, a bitris his sensibus: Nos uidemus, nos audimus quis professus abnuet?* in so much that in respect of his owne reuerence giuen to the place of Sichem, (where these miracles were wrought) he (l) mentioneth, that himselfe made a pilgrimage to it. But inough of *Sichem*; and thus far concerning the glorious guyft of working Miracles, promised by our Sauour euer to be in his Church; neuer practized as yet by any one Protestāt; but

(k) Vbi
supra p. 1.
& 5.

(l) Vbi
supra p. 36.

but in all ages peculiar to the Catholyke Church; and all this by the playne confessions of vs Protestants.

Now, what can we iustly reply, or oppose against the Miracles wrought by the members of the Catholyke Church? To deny the working of all such Miracles, were to deny all Ecclesiasticall records & testimonies, and indeed to take away by the same ground all authority of history, either ecclesiasticall or prophane. Therefore if we will but ascribe as much credit to the wrytings of *Zozmene*, *Augustin*, *Ierome Chrysostom*, *Theodoret*, *Eusebius*, & others of those primitive tymes, recording the miracles of their dayes; as we commonly give to the Commentaries of *Cesar*, or to the *Lynes of Liuy*, or any other auncient prophane Authentical Authour, we must be forced to acknowledge, that such miracles were really wrought, and no forged lyes. Againe touching the particuler miracles of *Sichem* (diuulged by *Lipsius*, as is said,) it is knowne, that in *Brabant*, and all other Prouinces now vnder the Archduke, neare adioyning to *Sichem*, there are many Protestants at this day; how chanceth it then, that amonge so many Miracles there said to be done, no one Protestant would take exception against any one of them, as not done at all, or otherwyse but effected by confederacy of partyes, and by deceite? Which one poynt (considering, how vigilat we Protestants are to take advantage of our Adversaries proceedings) mightily strengthneth the certainty and truth of the said Miracles, Neither for

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the

the disgracing of all Miracles in generall, as meer forgeryes, is it sufficient to alleadge some one or two (perhaps) supposed to be Miracles, and yet found after to be but feyned; for if any one Miracle (among so many hundreds, as are related by graue Authours) be true, supposing for the tyme, all the rest to be false; that one Miracle irrefragably and demonstratiuely proueth the truth of Catholyke Religion; since God concurrereth to the working of Miracles only with those of a true fayth, or to confirme true Faith.

Againe, by the former Reason, we should reiect all the bookes of holy Scripture; seeing there were some other counterfeyted Bookes, obruded for Scripture, being meerely forged vnder the Apostles names, as (m) *Eusebius* (n) *Augustin* (o) *Zozomen* do witnes.

(m) *Hist.*

l. 3. c. 19.

(n) *Centr.*

Aduers.

leg. &

Proph. l. 1.

c. 20.

(o) *Hist.*

l. 7. c. 19.

(p) *Cent.*

10. 11. 11.

c. c.

(q) *Cent.*

4. col.

1445. &

Cent. 5.

col. 1486.

c. c.

(r) *Matth.*

1.

Or secondly, shall we, confessing the *matter of fact* of miracles, (as granting them to be truly done) yet seeke to ascribe the doing of them to the power of the Deuill, tearing them *Antichristiā Wonders, and lying signes*, as *Osiander* (p) and the Centurists (q) do stile them? Do we not blush thus in our answere to conspire and compart with the *Pharisees*, in condemning the Miracles of our Lord and Sauour: *This Man (r) casteth not out Deuills, but by Beelzebub the Prince of Denills*? But against this second refuge; First it cannot be applyed to those infinite Miracles, recorded in confirmation of diuers Catholyke poynts, by *Zozomen, Augustin, Ierome* and others (as aboue in part is showed) since those

Miracles

His Legacy. MOTIVE 6. 75

Miracles were wrought in the Primitive Church, and longe before *Antichrist* his comming, euen according to our owne doctrine of *Antichrists* first reigne; who commonly teach, that he came not before the first six (s) hundred yeares, placing his first comming in *Boniface* the third, Anno Domini 607. Secondly, *Antichrists* miracles are no true miracles, but such (as our owne learned *Ursinus* truly teacherth) As, the order of Nature o'serued, may be effected by the deceite of Men, or Diuels. But instantly to cure dileates, without any secondary humane meanes whatsoeuer; or vpon the suddayn to stay the naturall flowing (x) of the Sea, and the lyke (where *Omnipotency* is necessarily requyred, to suspend the working of that, which *Omnipotency* first ordayned) is both *supra* and *contra Naturam*; and therefore can be accomplished only by his power, who is able at his pleasure to disioynt the established course of Nature. And yet euen of these kyndes of Miracles there are abundant testimonyes of approved Authours, that they were performed in the Catholyke Church, throughout all ages of the said Church. Thus we see, how weake our former euasion is. And therefore I cannot but commiserate our owne D. Whitaker, who foreseeing all other former answeres to be defectiue; betaketh himselfe to this last despayring refuge; to wit, that (x) God doth giue power of working true Miracles vnto false teachers, not to confirme their false Opinions, but to tempte those, vnto whom they are sent. Omisery and feeblenes of Nouelisme in doctrine, which is forced

(s) So doth teach D.

Euike in his answer to a counterfeited Catholike p. 36. D.

Villet in his Synops. p. 160. D. Downham in his treatise of Antichrist l. 2. p. 4. & there

(t) In Comments. Cath. teach p. 21.

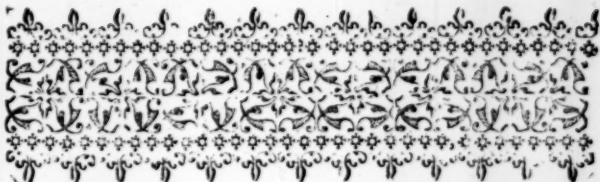
(u) Euag. l. 4.

(x) Lib. de Eccl. p. 349.

(through it owne poverty) to sustentate & support it selfe for the tyme, by mantayning assertions, repugnant to the providence and charity of God towards man, and to all light of naturall reason: for heere the Doctour acknowledgeth them to be true miracles, and wrought only by God, and yet only exhibited for temptation of others. And thus, if we believe that doctrine, which is accompanied with true miracles, wrought by God alone, may we not well say (supposing the doctrine to be false) with

(y) Rich. one writer, *Domine, (y) si errorest quod credimus, à te decepti sumus?* And with this I heere end, agreeing in part with S. *Augustine*, whome as (among other reasons) *Miracles did* (as himselfe (z) affirmeth)

(z) Tom. *justly should within the Catholike Churches bosome*; so the force of miracles (among other Motives) hath first reduced me to the sayd Churches bosome; since indeed I can repute it, little lesse then a miracle, that a man of iudgment and reading, should incorporate himselfe into any other Church, then which is honoured and confirmed with miracles.



THE VII. MOTIVE.

Absurdities in the Protestants Religion. *per degen. 7. 178.*

IT is most true, that our Protestānt Fayth is not inuolued with such obscurities, perplexing the iudgement of Man, as we find to be in the Catholike fayth (where, in some points instead of discourse, the vnderstanding yealdeth an vnexamined & humble assent; & where reasons of credibility first vrged concerning fayth, cause vs in the end to expect no reasons for proof of fayth, *laudo* (a) *fidē, quæ antea creditur quam didicit,*) the primitiue cause of the disparity heerof being, in that the Protestant fayth (*eloquar an sileam?* but my tongue scornes any longer to betray the truth) is indeed a meere *Negative fayth*, consisting for the most part in annihilating & destroying the positiue assertions of the Catholikes. Which being so, what then can be more easy to the Vnderstanding, then to conceaue, that such or such a thing or point is not? Since so the vnderstanding is only

(a) *Ter. in de Corona militis.*

exercised; like the eare judging of silence, or the eye of darknes. Neuerthelesse if we take into our consideration, diuers of the Protestants positions, we shal find included therein (in lieu of high Misteryes) such reall contrariety in sense, and grosse absurdities in the immediate & ineuitable illations from them, as that they impugne all naturall light; and so a man beginning to giue assent thereto, ceaseth to be himselfe, that is, a Creature indued with reason.

(b) So
Luther te-
acheth lib.
de captiu.
Babil. c. de
Baptis.

See further
of this Ar-
ticle agre-
ing with

Luther,
Kemnitius
in 2. part.

exam. Con-
cil. Frid.
ad Canon.

81. and the
Centurists,

Cent. 2. c. 4.
col 63. and
Cent. 3. c. 5.

col. 517.

I will exemplify this in some few for a tast; & I will only passe them ouer with a gentle pen, rather intimating them to the Reader, then displaying them at large. And first touching the actuall sayth (for habituall with them is not sufficient) which (b)

Luther and others exact of infants, at the tyme they are baptized; and this by force and mediation of the

words pronounced by the Minister. Now what iudgement can giue assent heereto? To wit, that sayth

can be wrought by certaine wordes, and yet the party belieuing, not to hear or vnderstand the words:

fides ex auditu. If Infants vnderstand the wordes of Baptisme, why do they resist (what they can) their baptising, by wayling and other motions of the body? Or how can their vnwillingnes therof be excu-

sed from sacriledge? And thus their Baptisme wa-
sheth not away, but contracteth new blemishes.

Poore Innocents, who know not whether they liue or no, and yet they must be presumed actually to know the misteryes of sayth: since otherwise in the

cold seuerity of these our men they cannot be saued: strange, harse, and incredible! Noe, the late inuested

soule departing from it body baptized, is assured of it saluation; since it is free from originall sinne, as enioying the benefit of this sacred mystery, where the ablution of the body is the absterſiō of the soule; *Caro (c) abluatur, vs anima emaculetur*, free from a- (c) *Tert. l. de resur- rect. carn.*
ctually, as wanting reason, wherby it otherwise might worke against reason.

In our doctrine of Iustification do we (d) not teach, that sinne is remitted by a sole ſpeciall fayth, by the which a sinner thinketh himsele to be iust? (d) *Ita . 2. Luth in art. 10. 11. 12. Melanct. in locis titul de fide. Calvin. in Antid. Concil. Trident. sess. 6. Remitt. in exam. Concil. Trident. sess. 6.*
Which graunting, we graunt, that the truth of the thing depends vpon the opinion (though later) had thereof, and not the opinion (as in reason it shou'd) vpon the truth of the matter. Which is no lesse, the to grant, that things subsequent in nature, can exist in priority of being, before things precedent in nature; or that the effect (still remayning the effect) can produce it cause.

Further I doe heere vrge: When I begin to believe, that I am iust? Either I am thus iust, or not iust. If iust; then I am not iustified by that fayth, by the which I believe I am iust; because this fayth (as is sayd) is later then my iustice. If vniust; then this fayth of myne, by which I believe I am iust, is false; therefore it is no diuine and supernaturall fayth. Finally, if by this fayth of myne I am iust, then doe I want all sinne; If I haue no sinne, I cannot without committing sinne, repeate that sentence in our Lords prayer: *Dimitte nobis debita nostra, forgie vs our sinnes*. For it is a sinne to aske remission of sinnes, when it is certaine, that I haue no sins to be remitted;

ted;

(e) Luther
sayth, God
worketh

red: See what aburdities, iustification by sayth engendred.

the wicked
worke in
the wicked,
and againe,
Nullest in

Concerning that heathnisch and impious doctrine, which teacheth, that God is the authour of sinne (for howsoeuer we verbally disclaime from it, yet do our positiōs, e) necessarily include the same:)

manuquip-
pam cogi-
tare mali

Now what can be more dissonant from all probability of Truth, or further from winning an assent in

aut boni,
sed omnia
de necessi-
tate abso-
luta veni-
unt.

our vnderstanding, then to belieue, that who redeemed vs by death from sinne, should thirst after our

In assertio-
nibus dam-
nat. per
Leonem.

eternal death, by forcibly incyting vs to sinne? That

art. 35,
Bezafayth,
God exco-
municeth the

who by his sacred Word most vehemently dissuades vs from offending him by our wickednes, should

Wicked wil
of one thief
to kill an-
other. In

(notwithstanding such his perswasive dissuasions) will vs to perseuere in our wickednes? That who

his display
of Por-
phra Dis. p.

in this life temporally chastizeth vs, thereby to draw vs from all enormous courses, should most effectual-

101.

ly worke in vs a resolution still to lye groueling in the mudd of such enormities? To be short, that he

B. VVil-
let, God
not on'y

whose nature is euen goodnes it selfe, should be the fountaine, from whence all euill & impiety receaues

permetteth,
but leadeh into temptation with an active power, and not permissiue. In Sy-
ropf. papism. pag. 561.

it emanation and flowing; thus most desiring that which he most hateth. And heere when we are charged by our Aduersaryes with whole shot of Texts of

and the thief is enforced to sinne. Tom. 1. d. prouidentia. fol. 106. (f) Ecles. 2 & 14 Tob 11. Psal. 3. 9-13, 36. 71. besides infinite others, in both the old & new Testament.

(f) Scripture, prohibiting sinne, as the soule of all euill, threatening most dreadfull punishments for the

perpetrating thereof; and promising most honourable

but leadeh into temptation with an active power, and not permissiue. In Syropf. papism. pag. 561. Zuinglius sayth, God moueth the thief to kill &c. and the thief is enforced to sinne. Tom. 1. d. prouidentia. fol. 106. (f) Ecles. 2 & 14 Tob 11. Psal. 3. 9-13, 36. 71. besides infinite others, in both the old & new

Testament.

table and munificent rewardes for the auoyding of the same; then doe we labour to diuert the forces thereof, by interposing an idle and intentionall distinction of a double (g) Will in God (whereby indeed we distinguish God from Iustice and Mercy:) The one his secret and concealed Will; the other his reuealed Will in the Scriptur, impugning his concealed will: As if God were a deluder of men, speaking one thing, yet intending another: thus profering his lip-fauours of grace, and rewardes for the auoyding of sinne, but inwardly resolu'd to impell man irresistably thereto, and after to punish him eternally for the same; so iniurious it is to God, and repugnant to the naturall light of our Vnderstanding, to ascribe any other Will vnto him (whose loue heere towards sinne, thus Hate engendring Loue) then an vnleauened and pure intention, desirous only of our relinquishing of sinne, and of our soules saluation: *Nolo* (h) *mortem peccatoris, sed magis ut conuertatur & uiuat*. Since otherwise it would follow, that by sinning against his Commandments (a strange duty consisting in breach of dutye) we performed his will and Commandement: such exorbitancies in sense this our doctrine exhalet forth.

Touching the Pope being Antichrist: do we not maintaine, that the Pope is that Antichrist, which is foretould in Gods holy (i) write? And do we not withall confesse, that during the tyme of his reigne, till Luthers (k) reuolt, our Church was altogether vnknowne and latent; so as further we

(g) Of this double will in God, Calu. insti. l. 1. c. 18. thus saith, Non capimus, quomodo fieri velit Deus, quod facere deat.

(h) Ezech. 18. (i) 1. T. l. f.

(k) Luther in epist. ad Argentin. Christum & nobis primo vulgatum audeamus gloriar. See the testimonye about touching the inuisionary of the Ch. 3.

acknowledge, that for the space of many hundred years, the Papacy (l) alone enioyed the safe keeping of the Scriptures, and an auaylable administration of the Sacraments. Now heere I would demand of our *Inuisibilists*, how these two assertions can stand together; to wit, the Pope is *Antichrist*, & the Pope (so being) preserved for so many ages the Scriptures incorrupted, and administered the Sacraments profitably? Which if they can, then can *Israell* be found in *Babylon*, and participation be betweene Christ & *Belial*; then must *Antichrist* only preserve the means for the descryall of *Antichrist*; and he who is falsehood it selfe, be (by our owne inference) *columna & firmamentum veritatis*: Then can heavenly musicke (for at least in part the Pope expounded the Scriptures truly) proceed from the Dragons voyce, and medicinable phisicke be drunke out of that cup, which shall inebriate the Kings of earth; then must our soules saluation (for without the vse of the Sacraments it cannot be obtayned) be wrought by our soules chiefe enemy, and Heaven be purchased by the mediation of the *Man (m) of sinne*, and *sonne of perdition*. To be short, then must the *Hoore* in the *Apocalyps* (thus is *Antichrist* become *Christs* setuantes best supporter) keep safe those records, wherby those many hundred thousandes (n) of *Christs* Virgins, make their clayme to the inestimable reward, allotted

(H.D. Field in his book of the Church l. 3. c. 6 sayth, The Church when Luther began was that apparent Church, wherein Luther, & the rest were baptized, receaued their Christiani-ty, ordination, and power of Ministry. Ofiander epitom. cent. 16. p. 107. Ecclēsia, quę sub Papatu fuit, habuit ministerium Euangelij, sacra biblia, Baptismum, &c. nam Domini &c. And Luther in loc. comm. class. 1. sayth: In medijs furoribus &c. Euen in the midst of the furours of the Dragon and the Lyon, there did remaine Baptisme, the Eucharist, the power of the Keyes, holy Scripture &c. Thus Luther. (m) 2. Thiss. vbi supra. (n) Apocalyp. 14.

ted for their vowed chastity. As easily may we be-
lieue, that the *Arke* and the *Idol Dragon* could be pla-
ced together; or dreame with *Copernicus*, that the
heauens stand still, and the earth moues. Neither wil
that extrauagant answere given by some of (o) vs, (o) Doctor
when we are demanded to reconcyle these points, *Vhitak*,
auayle vs at all. *l. de Eccles.*
p. 165. so

of: The Church was in the Papacy; the Papacy was *sayth And*
in the Church; and yet the Papacy was not the *bez a epist.*
Church. *Theo. ep.*
1. Voluit

O *Delphick*, and *Aenigmatical*! or other childish, idle,
and false! since, if we belieue S. *Augustine*: *Nihil*
prodest esse in Ecclesia, nisi sis cum Ecclesia. *Deus in*
papatus ser-
uare Eccle-
siam, etsi
papatus nō
est Ecclesia

Lastly diuers of vs Protestants (I do not say
all) do implye in our writings, that a man may haue
saluation in any religion, so he hould the funda-
mentall points of the Trinity, the Incarnation, that
Christ suffered for vs &c. This is euident from the
testimonies of such of our Protestant Brethren, as
acknowledge the Lutherans, who dissent from them
in the doctrine of the Reall presence, and the Puri-
tans differing also from them in seuerall articles of
fayth, for members of the Church: Yea our Bro-
ther, M. D. (p) *Morton* (I infinitely meruaile, he
would euer suffer such wordes to fall from his pen)
teacheth, that the very *Arians* may be saued; for
thus he writeth: *The Churches of the Ariās are to be ac-*
counted the Church of God because they hould the foun-
dation of the Gospell, which is fayth in Iesus Christ, the
son of God, & Saviour of the world: where by the way I
note, that it is strange he should be so seuerē tow-
ardes

(p) In his
treatise of
the kingdō
of israel
and the
Church. p.

94.

ardes Catholiks (if reports be true) being so indulgent to the very *Arians*. To this sentence D. (q) *Fulk* seemeth well to agree, saying: *The true Church under the Emperours Constantine, Constans, and Valens, was greatly infected with the heresyes of Arius*. Thus in his iudgement, an *Arian* is a member of the true Church, and consequently in state of saluation. But our foresayd D. (r) *Morton* comprehendeth also, and heresyes whatsoeuer within the compasse of Gods Church (and consequently of saluation) if so they believe in Christ; for thus he writeth: *Wheresoeuer a company of men do ioyntly and publikely, by worshipping the true God in Christ, professe the substance of Christian Religion, which is sayth in Iesus Christ the son of God, and Sauour of the world, there is a true Church, notwithstanding any corruption whatsoeuer*. Where we are to note the last wordes, *notwithstanding any corruption whatsoeuer*. Good God! how different is this man (as heereafter I will show) from the iudgment of the ancient Fathers, and practise of the Primitiue Church?

(q) In his
answere to
a counter-
felte Ca-
tholik p. 15

(r) *V*is-
su-
pra p. 91.

But to proceed, this most pernicious (yet plausible) doctrine, being the *Prodromus*, and fore-runner of *Libertinisme*, originally springeth from the *Private Spirit*, since this spirit giueth reynes to euery Man to beleue, what it selfe best suggesteth.

But since the Canker heereof is secretly spread into the harts of many men at this day; I will therefore rest the longer in discovering the absurdity and falshood thereof, by stirring a little the earth about the roote of it; it being indeed a sayth consisting

in

in a wast of fayth, and a Religion resting in the denyall of the necessity of any one Religion.

And first it is certaine, that without fayth a Man cānot be saued: *sine* (s) *fide impossibile est placere* (t) *Hebr.*
Deo. And again: *qui* (t) *non crediderit, condemnabitur.* (t) *Marc.*
 Withall it is as certaine, that this fayth (according ^{13.}
 to that: (u) *vna fides, vnum baptisma*) ought to be (u) *Ephes.*
One, True, and Supernatural: for if it be not *One* and
True, it saueh not Man, but seduceth him, since
Truth is One, and *Error*, *various* and *multiplicious*.
 Now heere I vrge, that one fayth cannot be in seuerall
 Sects; seeing these Sectes teach poynts not only
 in themselues disparate and different, but contradictory
and meerly repugnant.

Furthermore, that that fayth, which saueh man,
 must be entyre and true in all poynts, is confirmed
 by other two irrefragable Reasons. The first alto-
 gether insisted vpon by *S. Thomas* (x) and all cheife (x) *2^a 2^a*
 Schoolemen, is this: True Christian fayth, as being *distinct.* 23.
 a supernaturall and infused Vertue, hath a necessary *2^a 2^a 9. 3.*
 reference to two thinges; the first is that, which
 Deuynes heere call, *Prima Veritas reuelans*, which
 is God reuealing all truths of fayth, to the Church;
 the second the authority of the Church, which God
 heere vseth as a meanes, by the which he propou-
 deth the said truths to be beleiued: So as no true su-
 pernaturall fayth can be produced but where these
 two concur. The first of these is called by the
 Deuines: *Obiectum formale* of fayth; the second, *A-*
musis, Regula, or the *Propounder* of the articles of
 fayth.

Now from hence it proceedeth, that whosoever denyeth any one Truth, propounded by the Church (to whom God reuealeth it) doth not beleue any other Article with a true fayth; Since the authority of the Church doth indifferently and alyke propound all Articles to be beleued; Therefore who beleueth the Article of the Trinity, or the Resurrection of the body, through the Authority of the Church, propounding them to be beleued; will also beleue Freewill, Prayer to Saints &c. and any other poynt; seeing these are no lesse propounded by the Church to be beleued, as reuealed by God, then the former are. Thus it is euident, that who beleueth one article of true Christian fayth, and beleueth not another; this Man beleueth not any one article, by reason of the authority of Gods Church (and consequently, hath no true supernaturall fayth at all, which is auailable to Saluation) but beleueth it, in regard only of the probability of the point in his Iudgment; and thus it is not Beleife, but Opinion only in such a Man. For seeing the same credit and affiance is euer to be given in all things, to the same authority; whosoever doth not beleue the said authority in any one poynt, doth not (as is said) beleue it in any other; from whence it followeth, that the authority of God & his Church is equally contemned in the denyall of the smallest articles, as of praying to Saints, Purgatory &c. as in the greatest articles of the Trinity, Incarnation, or any other sublime and high mystery.

The second Reason: It is peculiar to Vertues

Theo.

Theologicall, and Infused, to be obliterated and extinguished by one only contrary Act. Thus for example, one mortall Sinne wholly taketh away Charity and Grace; One act of desperation the vertue of Hope; the same may be exemplified in the vertues of Penance, Religion, and others. Now heere by the same reason I inferre, that one Heresy (I meane an obstinate mātaying of any one error in fayth, how small soeuer, against the authority of Gods Church) depriueth a man of true fayth, which (as other Vertues aboue are) is supernaturall, theologicall, and infused.

In this next place, we will see, how the iudgments of auncient Fathers do approue the former doctryne. Two or three for instance shall serue. And first, that light of the Latin Church, I meane, *S. Augustine* (y) doth thus penfill forth an Heretyke: *Qui in Ecclesia Christi aliquid prauum sapiunt, si correpti, ut sanum rectumq; sapiant, resistant contumaciter, Hæretici fiunt; & foras exeuntes, habentur in exercentibus Hæreticis.* That is, Who beleiueth any wronge or false thing in the Church of God, and being admonished to beleieve the truth, do resist contumaciously, they become Heretyks; and departing out of the Church, they are reputed for open and willfull Heretyks.

2. *S. Ambrose* thus answerably wryteth; *Negat Christum, qui non omnia quæ Christi sunt cōfiteatur he denyeth Christ, who beleiueth not all poynts or articles concerning Christ.* Thus who denyeth *Lymbus Patrum*, denieth that Christ descended therinto, and consequently he denyeth

(a) Orat.
37.

denyeth Christ. Finally S. Gregory (a) Nazianzenē thus elegantly conspireth heerto: *Vnum vni cohaeret, & ex ijs quaedam verè aurea & salutaris fit catena; ideo si vel vnum dogma auferatur, aut reddatur incertum tota catena disrumpetur.* That is: One Article of sayth is so cohering with another, that of them all, there is made a goulden and healthfull chayne of sayth: so as if but one article be taken away, or made but doubtfull, the whole chayne becommeth broken. See the lyke agreeing testimonyes in (b) Basil, (c) Ierome, (d) Cyprian, and (e) Athanasius.

(b) Apud

Theod. l. 4.
hist. c. 19.

(c) Lib. 3.

Apolog.

cont. Ruf.

(d) Lib. 1.

epist. 6. ad

Magnum.

(e) in Sym.

The auncient Fathers mynd in this poynt is manifested (besydes by their particular Sentences) from the practize of the Primitiue Church against Heretikes; I meane from the perusal of the Catalogues of heresy es written by them, as is euident out of the Catalogues of heresy es, and other such wraytings composed by Irenaeus, Hierome, Epiphanius, Augustine, Theodoret, Philastrius and others; in all which we shall find diuers condemned and branded for expresse Heretikes, for their willfull maintayning (in our iudgments) but small errorrs; though otherwise they believed al the chiefe points of Christian sayth, as the Trinity, the Incarnation, and the like. For proofe wherof I will heere alleadg the wordes of S. Austine against the Pelagians; whom he absolutly & resolutly condemneth for Heretikes, for their believing, that man could keep the law of God only by force of nature, without the force of Gods grace His words are these: *Nec tales sunt Pelagiani &c.* Neither are the Pelagians such men, as thou shouldst easily contemne

(f) Epist.
120. c. 37.

His Legacy. MOTIVE 7. 89

Contemne them : for they liue continually ; are laudable in good Works ; they beleue not in a false Christ (as the Manichees do) &c. yet because they are ignorant of the iustice of God , endeauouring to make it their owne , they are Heretyks and cast ou. of the Church . And thus far for a touch of the praize of the ancient Church , and the Fathers lyke conspiring testimonyes heerein ; where I may remit the Reader , to what hath beene aboue alleadged , touching the condemnatiō (by the Primitiue Fathers) of our Protestant doctrynes . Which auncient Fathers , as being learned and vertuous , neither would nor durst , register any for Heretyks , but those , who by the whole Church of God were reputed for Heretyks (as afore I haue noted :) which point is made more euident , in that we do not fynd any one of the said Fathers (among so many) to be contradicted by any other orthodoxall Father , for such his proceeding .

But to leaue humane authority , and to come to diuyn ; if we looke into Gods sacred Word , it is cleare , that who maintayneth any one Heresy , the same hath no more true hope of his saluation , then a Heathen or a Publican : for we fynd our Sauour to vse this commination : *Qui (g) Ecclesiam non audierit &c. He that will not heare the Church , let him be to thee , as a Heathen or Publican.* Where we may obserue , that Christ said not , *Who will not heare the Church in all things* , but absolutely pronounced , *Who will not heare the Church* . If then a Sectary or Heretyke will not heare the authority of the Church , proposing such and such poynts (for example of Freewill , In-

(g) *Mat. 18*

dulgements, Prayer for the dead &c.) to be beleiued; how shall he escape the *Anathema* heere threatned? And though these wordes immediatly be intended of fraternall correction; yet *à fortiori*, they are to be vnderstood of him who reiects the authority of the Church in matters of fayth. Since this mans contèpt towards the Church is farre greater, & lesse pardonable. For who refuseth to obey the Church in one poynt, doth (as aboue is said) wholly and absolutely contemne all the authority of the Church.

(h) Galat.
3.

Againe, we fynd the Apostle speaking of the works of the flesh (meaning those workes, which are committed by wicked men without the assistãce of the Holy Ghost) thus to wryte: (h) *The Works of the flesh are Adultery, Fornication &c. Idolatry, Witchcraft Hatred, Debate, Emulations, Wrath, Contentions, Seditions, Heresyes &c. they which do such things, shall not inherit the kyngdome of God*: where we fynd the word *Heresy* particularly set down in our English Bibles; though the latin word being *Scēta*, is more remisse, and therefore increaseth heere the force of our illation. Now from hence, I thus argue: As the Apostle doth in this place pronounce sentence of condemnation against the Sinne of fornication, though but once committed; so also against but one sect or Heresy: Since he heere maketh no mention of the plurality of tymes, in committing any Sinne, nor of the number of Heresyes; before the workers and defendours of them can deserue damnation.

And thus farre of our *Adiaphorists* or *Neutralls* in fayth (for I can tearme them no better) who
though

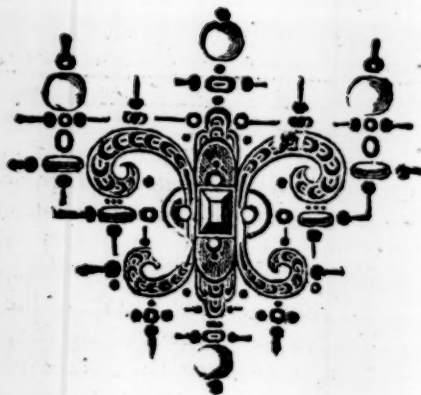
though they beleue some articles, that are true, yet beleue those truths falsly; as not relying vpon the grounds of beleife (to wit, *God reuealing*, and the *Church propounding*.) And indeed such men (if they be punctually examined) are found to beleue nothing, but their Sense, at most their Iudgment: So they giue credit to the matter, but not to the Author; and so much euery man affords to a discredited and blemished witnes. Away then (among Christians) with this tepidity or cold indifferency in fayth, which is of that charitable disposition (forsooth) as to promise that to all others (I mean Saluation) of which it selfe is not capable. Therefore to conclude, my last *Arrest* and sentence heerin is, that indifferently to allow all Religion, is to take away all Religion; and that *Neutrality in fayth*, finally discargeth it selfe into *Liberinisme in maners*.

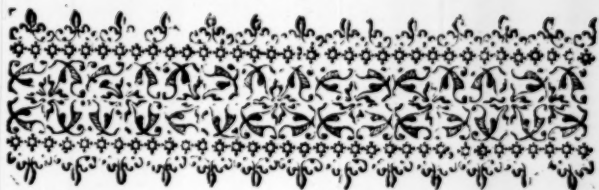
I will heere stay my Pen, passing ouer many other Positions of like nature, breathing such *admirata* and impossibilityes, which we mantayne. Only I say, as aboue I touched, that if we ballance them with the most abstruse difficultyes to be found in the Catholyke Religion (yea with those in the doctrine of the *Reall Presence*) we may conclude, that those more easely may become the Obiect of our beleife (and so to be beleiued) then these, and other such lyke exorbitant, grosse, and absurd Assertions or Connexions of ours. Since those former only transcend Reason; these manifestly impugne Reason: By beleiuing the first, we forbear to be Heathens; by beleiuing these other, we cease to be Men:

Those do aduance and magnify in Man, the power of God; these obliterate and deface in him (by giuing assent thereto) the Image of God. To be short, those may be apprehended by the light of fayth; these are euen incompatible, with the light of our Vaderstanding.

Rowley 7. 118.

THE





THE VIII. MOTIVE.

And Interlined - or
Deceites and sleights practised by Protestant
Writers.

HAVE ever beene of mind,
 that matters of Religion are to be
 proceeded in with a fearefull and
 innocent pen; and that who ap-
 proacheth thereto, ought with
 (a) *Moses* to put their shooes off
 their feet, *the place wherein they stand, being holy ground,* (a) *Exod 3*
 that is, ought to cast off al imperfections of intended
 calumnies, impostures, and other fraudes, in regard
 of the venerable subiect to be intreated of. I would
 to God, I could not iustly charge my owne brethren
 with faultines heerein, so exempting them out of the
 number of those, who (to vse the Prophets phrase)
Dolosam (b) *calumniam diligunt*. But it falleth out far (b) *Os 12*
 otherwise, to their dishonour and my grieve; since
 (if tryall be made) we shall find many *Babylonians* to
 dwell in our supposed *Hierusalem*.

Our owne fraudulent deportements in this great busines of Religion (great, in that it concerns our soules interminable weale or woe) haue much disedifyed me, begetting at the first in me a staggering opinion, whether that can be Truth, which needeth such supporters of deceite and collusion. I will exemplify in diuers. And to omit our pretence of the *Private spirit*, for the auoyding of all authorities, as already discouered aboue: The first kind of these shall concerne the English translation of our Bibles: The sleight consisteth in translating such texts, as mention *Traditions*, and *merit of Workes*. I will heer forbear to show, how the Scripture (c) commandeth vs, not to relye only vpon Scripture, or how our men haue borrowed our fayth heerein from the old Heretikes, *Nestorius* (d) and *Dioscorus*, so as we receaue by Tradition to reiect Traditions: The imposture only in translating it is, wherein I now dwell. Whereas then the new Testament maketh relation of good traditions and bad, wicked and Iewish traditions, expressing them both by one and the same greeke word, to wit, *παράδοσις*, which properly signifyeth *Traditio*: Now our English translations in such (c) texts, wherein are vnderstood good and profitable Traditions, doe translate instead of the word *Traditions*, the word *Ordinances*. But where the texts speake of wicked (f) and frivolous Traditions, there they remember precisely to set downe in their translations the right word *Traditions*, and not the word *Ordinances*, or any other word in lieu of it, as may be seene in these Textes quoted. But this (I feare)

(c) 10m.
Vlt. & 2.
Thess. 2.

(d) *Vt habetur in sexto Synodo act. 1.*

(e) 1. Cor. 2. I pray you Brethren that you be mindful of me, and as I haue delivered vnto you, you keep my Ordinances. The like translating of the word Ordinances is in 2. Thess. 2.

(f) Matth. 23 VVhy doe you transgresse the Commandments of God by your Traditions.

feare) was done, in dislike of Apostolical traditions, that so the ignorant Reader should neuer find the word *tradition* in Scripture in a good sense, but alwayes in a bad and disallowed : Though now in our last translation (but not in any former) for the better plaistering of the matter, we put in the margin of such texts speaking of godly Traditions, the word, *Traditions*.

The like course we take in translating the greek word *ἀξιος*, signifying *dignus*, in english *worthy*; and the verbe *ἀξιόσται*, to be *made worthy*; for in thole Texts (g) which concerne merit of workes, wherein these forsayd wordes are vsed, we translate them *to seeme to be worthy*, and *to seeme only to be made worthy*, therby to weaken such texts for the prouing of merit of Workes : But in other Texts (h) not touching the doctrine of merit, we can be content to translate the sayd wordes truely, that is, *to be worthy*, and *to be worthy indeed*. But alas! is Gods holy word so little fauourable to our Protestant sayth, that we must be forced thus to adulterate and corrupt it for the better sustayning of our cause?

The next sort of Collusions may be extended to our deceitfull setting downe the doctrine supposedly maintayned by *Catholikes*; indeed obtruding vpon them certaine *absurd Positions*, from which they vtterly disclaime. And thus doe we no lesse charge them with belieuing of errours, then with not belieuing of our presumed truth.

To instance this. Touching the *merit of workes*; Do we not vsually affirme in our Sermons & Books son of God that

(g) Luc. 11. *Washed at all tymes praying, that you may be accounted worthy to stand before the face of God.*
The like is done in the Greeke verbe *ἀξιόσται*. in Luc. 10. & 1. Thess. 1.

(h) O how much sorer punishment shall be be worthy, which treadeth vnder foot the

that the Papists doe to believe to be saued by their owne workes without the passion of Christ, as that we hold their doctrine therein to be dishonourable to his Passion? We do. And yet the Councell (i) of Trent (wherein is containd a summary of their fayth) teacheth that al good workes, which a Christian can do, receave their force, vlew, and price from the Passion of our Sauour; for otherwise it houlds them as no good workes; to which workes as proceeding only from the grace of God, the Catholikes teach, our Sauour (k) hath promised his reward: So confidently they affirme, that it is of the grace of God, that we concurre with the grace of God; and worthily, since as the soule informes the body, so Grace informes the Soule.

(i) Rom. 15
I beseech
you &c.
strive with
me by pray-
ers to God
for me.

(m) 1.
Thess. 5.
Brethren
pray for
me. The
like wordes
he vseth to
the He-
brews c. 13.

Touching the Catholikes praying to Saints; We charge them in great estimation and heate of wordes, that thereby they dishonour Christ his Passion; making the Saints in praying to them their Redeemers and Sauours. When (God knoweth) all that the Catholikes do, is but to pray to them, that so the Saints (as being more gracious in the sight of God) would intercede for them: with no other intention, then S. Paul requested the (l) Romans (m) Thessalonians, and Hebrews in his Epistles, that they would remember him in their prayers to God. And from hence doth grow, that most warrantable distinction of Mediatours, to wit, of Redemption (of which kind the Catholikes, no lesse then we, acknowledge no other, then Christ alone) and of Intercession, of which sort, euery vertuous and good man

man (much more, the Saints and Angells) may be (without any indignity to our Saviour) one for another; since no prayers (euen by the Catholiks owne doctrine) are available, but such, as are founded in the beliefe in Christ, and in the vertue and force of his most deare and precious Passion: So willfully we mistake the doctrine of the Church of Rome heerein.

Concerning *Indulgences*; How frequent are these and the like bold reproaches with vs? That the Papists teach, the Pope can giue aforehand pardon for any subiect to murder his King; that he can absolve one from the sinne, which heereafter he is to commit. What fooleries are these? And how idly do we diuerberate the ayre in deliuering in our Sermons such improbable or rather senseles assertions; they being indeed incompatible with common Reason? Do not the Catholikes owne bookes show; first, that the Pope can no more forgiue aforhand any one sinne, which heerafter is to be perpetrated, then he can create a new world; since the obiect of the Sacrament of Pennance is a sinne already committed? Secondly, that the Pope cannot remit the guilt of sinne (I meane the punishment of damnation due to sinne) by meanes of any Indulgences; for it is their owne generall doctrine, that no man can be partaker of any Indulgence, but at the tyme of his receauing thereof, he must be in state of grace, to which state he is first brought by vertue of a sacramentall Confession, or (when that cannot be obtained) by force of a true and perfect Contrition? Thirdly and
M lastly,

lastly, that the guilt of eternall damnation being afore remitted (as is sayd) by the sacrament of Confession, or (in want thereof) by perfect Contrition, there remaines a temporall punishment for the sayd sinnes afore remitted, for the satisfying of Gods iustice; which temporall punishment (as being the only object of Indulgences) the Catholikes hold, the Pope as Christs Vicar heere vpon earth, and dispenser of his spirituall Treasure, can either lessen or wholly take away (if so the party be capable thereof, in being at that instant in state of Grace, and performing the pennances enioyned vpon him) by applying vnto him vpon iust occasions the superabundancy of Christs passion. In whose passiō for the more fully satisfying of all eternall (much more temporall) punishment, the sheeding of one drop of bloud was sufficient to redeeme thousands of Worlds; since then (his Humanity being accompanied with the Diuinity) Innocency did suffer for sinne, Iustice for offence, Health for infirmity, and finally God for Man. Thus, and no otherwise doe the Catholikes teach heerein, as is euident out of their chieftest (n) wryters: Who (norwithstanding their defence of the doctrine of Indulgences) may (I feare) iustly charge vs Protestants with relying too much vpon a Plenary Indulgence (as I may tearme it) of a solisidian sayth.

(n) See
heereof S.
Thomas
Aquinas
4. sent. d.
30. art. 5.
Sotus 4.
sent. d. 21
Caietan
tom. 1.
Bellar lib.
de indulg.
passim.

The next point of this nature shalbe concerning Images; touching which our *Eiconomachi*, or impugnors of the lawfull vse of them, do run into strange exorbitancy of speaches; accusing Catholikes,

His Legacy. MOTIVE 8. 99

likes, that they place a kind of diuinity or deity in Images, and that they pray to them (so wonderfully doth preiudice of opinion transport mens mindes & tongues .) When the Catholikes are charged heere-with (yea the most silly and ignorant women on their side) they answere, that for the images themselves, they know, they are made of stone, wood, or such other matter ; and that in regard of their substances, they account them ~~no~~ better then stone, wood, or the like : They vse them (they say) not to pray to them (since this were no better, then a godles religion, or a deuout impiery) but only (besides a peculiar respect giuen vnto them, about other things made of like substances) to supply the wants of their memory, that so their corporall eye being fixed vpon them, the eye of their vnderstanding, during the tyme of their deuotions, may be more intent vpon our Sauours Passion, or the Saints represented in them. See heere of the second Councell of (o) *Nice*, 7. (p) *S. Augustine*, (q) *S. Gregory*, *S. Thomas Suarez*, & others. (p) *Epist.* 119. (q) *Lit.* 7. *epist.* 107.

Finally, do we not diuulge, that the Pope, and his Church aduance themselves about the Scripture, allowing for Scripture that, which is not ; and altering at their pleasure the true sense of the scripture, by obtruding vpon it, any sense of their owne. Good God ! that men (other wise learned and witty) should thus idly in their speeches and writings ranevell out the tyme, working with such improbity of labour and toyle the spyders web, which is so easily swept away : *Laboriose nihil agunt* (to say with *Seneca*)

ca.) The Pope and the Church thus far proceed : They declare only, what bookes be Scripture, or not Scripture, among many *Apocriphal* writings ; and which construction of true Scripture (among many suggested senses thereof) is the intended meaning of the Holy Ghost. Thus they neither make nor vn-make Scripture, nor impose any sense vpon it, which afore it had not, but only declare, which afore it had. And thus by this meanes, they assume no more to themselves, then any priuate Protestant practiseth by the help of his *reuealing spirit*. But what ? Must it needes be inferred, that the Pope, and the Church for such their proceeding, seeke to be aboue the Scripture ? Then may it be alike concluded, that the Iudge is aboue the Law, since he expresseth, what is Law, and which is the true meaning of the Law. giuer therein. All that hence may be truly deduced, is this, viz. That the Pope and the Church is not aboue Scripture (which with all reuerence they affect) but aboue the Iudgments of priuate men expounding the Scripture.

But heere (to make an end of the Catholiks mistaken doctrines) I cannot, but call to mind, how I was seuerall tymes accustomed to charge the Priests, and others of their Religion appearing before me, with the defence of the former absurdities (though I confesse, I did then well know, what their learned men did hold therein :) And I do assure the Reader, that the Priestes, being expostulated heereof, did seeme halfe amazed at these my strange demandes. Yea one of the Priestes (a bold and resolute man)

thus

thus answered me: *My Lord*, if you demand of me and others in earnest, whether these senseles positions be our doctrines, it seemes, you know not, what the Catholik Church teacheth heerein; and then it is strang, his Majesty shou'd place you in seate of iudgment against vs, to punish vs for that Religio, your selfe not knowing the doctrine, which the sayd religion teacheth. An answer blunt and without respect, yet not much to be disliked, since it is a wronge to truth, to be outfaced and depressed with calumnyes.

Towards the *Auncient Fathers* we haue severall peculiar deportments; first we tryue to breake through their authorities with sleighty euasions; this sayling, next to breake downe their authorities by open disclaymings.

Thus in the former manner we proceed diuers wayes. *First*, when any place of a Father is objected against vs, we endeauour (so loath we are to make an absolut departure from them, if possibly it could be auoyded) to interpret the Fathers words in some other sense, then they are vrged by our Aduersaries or intended by the Fathers. Thus where (r) *Augustin*, (r) Lib. 4. (s) *Chrysostome*, (t) *Ambrose*, & (u) others, do teach, de Trinit. cap. 14. that the Sacrament of the *Eucharist* containeth in it selfe a true and proper sacrifice; Our Brethren in answer heere to, say these Fathers meaning only (s) Lib. 6. de sacerdot. (t) Impsal. 3. to be, that the prayer powred out by the faythfull at the tyme of the Communion, are *Spirituall Sacrifices*. (u) Lib. 6. contra Parmenion. But this is but a shadow of an answere, since the Fathers affirme literally, that the body and bloud of Christ (without the least intimation of any pray-

(x) *Vbi supra.* ers) being offered vp in the celebration of the Eucharist, is a *proper and true sacrifice*: *Quid gratius offerri* (saith (x) *Augustine*) *aut suscipi possit, quam caro sacrificij nostri, corpus effectum sacerdotis nostri?*

Next if the place of the objected Father be so perspicuous, as that it will receaue no other tincture of Interpretation, then what the naturall colour of the sentence will properly beare; we then labour to oppose another Father against him in the said poynt; or (if possibly we can) the said Father aginst himselfe, by vrging some seeming contrary sentence out of him; & all this to disualew in the Readers eye the authority of the said Father. Thus where *Basill*

(y) *Lib. de sacra scriptura p. 670*

is produced in defence of *Traditiōs*, D. (y) *Whitaker* answereth thereto (pretending some other contrary place out of *Basill*) saying: *Basilius secum pugnat.*

(z) *Vbi supra pag. 626.*

After the same manner D. *Whitaker* (z) auoydeth S. *Augustine* authority touching Traditions, saying: *Although Augustine in this place may seeme to fauour Traditions, yet in other places he defendeth earnestly the perfection of the Scriptures*: An vnworthy aspersiō vpon the Fathers; as if they were of that wauering irresolution in their sayth, as to mantayne meere contrary doctrynes, at one and the same tyme.

Another sleight vsed by vs is, that if the Father vrged in defence of any Catholyke poynt, can be deprehended to haue maintayned any one acknowledged error; then we vtually reiect the said Fathers authority in all poynts of Catholyke Religion. This chiefly taketh place in the produced testimonyes of *Cyprian*, *Tertullian*, and *Origen*; euery one of them

them mantayning their peculiar error. This evasion is most weake, except we could proue, that these Fathers are condemned by the ioynt consent of other Fathers, for their houlding of Catholyke doctrynes (which is impossible to proue) as well, as they were written against by other Fathers, touching their acknowledged Errours. *de morib. 2. p. 5. l. 2.*

Another of our Sleights or Subtiltyes toucheth Mission and Vocation of Ministers, which the Scripture teacheth to be visible, according to those words of the Apostle: No (a) *man taketh to him the honour* (a) *Hebr. 1. of Priesthood, but he, that is called of God, as Aaron.* Was; which calling in the Apostles tymes, was only (b) *2. Tim. 1. by Imposition* (b) *of Bishops hands.* Now then when we are charged by our Aduersaries in the first planting of Protestancy, to want this lawfull Vocation and Mission (since no man did either send vs, nor from any did we receaue this Imposition of hands) we to extricate and free our selues out of this Labyrinth, haue excogitated out of the delicacy of our wit (or rather extreme Necessity) a new kynd of calling, honouring it with the title, of an *Extraordinary, and immediate calling from God, without any authority of man therein.* And so our first broachers of Protestancy do challenge this to themselves (be- (c) *So al-* sydes, that our doctrine of the Inuisibility of the *leadged so* Church, potentially implyeth the same.) Answera- *say, by Las-* cius (& bly heerro Calvin thus saith: *Quia* (c) *Papa tyrannide* *protestat*) &c. *Because through the tyranny of the Pope, the true* *in his booke* *de Resist.* *order of ordination was interrupted, therefore in these* *etc. religi-* *one p. 23.* *dayes we haue neede of a new helpe; and this guyt is at-*

soe called

(d) *A-
gainst Sta-
pleton &
Martial. p.
2.*

together extraordinary. Likewyse D. Fulke (d): *The Protestants, that first preached these last dayes, had likewise extraordinary calling.* A sleight, inuented to free our selues from the authority of the visible Church of God, examining this our Vocation and Mission, and yet withall most vncertaine in it selfe; since euery Heretyke, stamping any new blasphemyes whatsoeuer, may with the lyke indifferency and freedome, assume to himself this extraordinary Calling or Mission to preach his said blasphemyes.

And thus far heerof: where we see, that without any example, since the Apostles tymes, till the dayes of Luther, we reduce the warratablenes of our owne Callinge to the Ministry, to our owne bare and naked iustifying of it; as at other tymes, we presume to recall the authority of the Scripture, & the exposition of confessed Scripture, the testimonies of the Fathers, and the continuall practise of the whole Church, to the ballance and examination of our owne priuate Spirit: Such a *Fallus*, & Magistrality we do take to our selues, in laying the first & fundamentall stones of Protestancy.

Fathers

But in the last place, when all other shews of answers are wanting, then we *harly* & peremptorily reiect their authorities, pronouncing them to be absolute *matayners* of Papistry. Touching our sharp & seuerer condemnations passed vpon them, both in particular and in generall, I referre the Reader to the former chapter, concerning our reiecting of the Fathers. But euen heer we show our selues not impoliticke; and thus we varnish ouer our bad cause with this

this borrowed colour . When our Aduersaryes charge vs for reiecting the Fathers testimonyes in prooffe of the present Roman Religion , our accustomed Mistis , to turne the question controuerted , from the authority of the Father alleadged , to the authority of the Scripture ; saying in such , and such a doctrine, the Papists relye vpon the Fathers , men subiect to errour ; whereas we (a) Protestants in the same poynts rest vpon Scripture, (thus subtilly making an *Antithesis* & opposition between the Scripture and the Fathers .) And we appeale to all learned men (say they) whether the Scripture is not to be preferred before the Fathers . This reason in a cleare eye is transparent : for the Question heere is not, whether the Scripture is to be preferred before the Fathers ; since the Catholyks grant, that the Scripture , as being most diuine, certaine , and infallible, is to ouerballance by infinite degrees all other writings whatsoeuer ; but the touch of the point heere controuerted is , *whether the auncient Fathers vrging the Scripture are to be preferred before the Protestants vrging the Scripture* ; that is , whether the expositions of the Fathers giuen vpon places of scripture in prooffe of the Papists religion (as we call them) are to ouersway the contrary expositions of the same texts, giuen by our nouellizing Brethren And heere the question resteth .

(a) Answerably heeres to Beza thus sayth : If any shall oppose against me the authority of the auncient Fathers , I do appeale to the word of God. So related by D. Bancroft in his Surmasep.

219.

But I will close this poynt touching the Fathers , with a cautelous and pregnant obseruation of our Brethren . Whereas we reiect the Fathers for maintayning the Papists religion ; the articles of the

(b) This
different
ap-
pellation
is pre-
cisely
observed
by
Illyrius,
and the
other
Cen-
tury
Wri-
ters, by
D.
Whitak-
er, and
by di-
vers
other
Protestants

same religion, as they are beleived by our Aduersaries, we (b) vially tearme, *Heresy*, *Idolatry*, *blasphemyes* &c. thereby to shew, that the Papists are no members of Christs Church; the which very articles, being taught by the Fathers, we gently style them in the Fathers, *nanos*, *nania*, and (at the most) *errores*, *scars*, *blemishes* and *errours*; to the end, to intimate, that we do not separate our selues from that Church, in which the Fathers are. Decentfully, and withall vnlearnedly; either *Heresy* in all, or but *blemishes* and *errours* in all; since it is the doctrine, which denominates and giues appellation to the Man; not the Man to the doctrine.

Hitherto we haue taken in part a view of the severall sleights practized in our answeres to the Catholyks authorities. Next we will call to mynde our lyke carriage houlden by vs, in impugning our Aduersaries and their doctrine.

And first touching *Councells* or *Definitions* of the Pope; When we make shew to produce either of these authorities against the Catholykes, we commonly vrge some *Prouinciall*, or *Nationall Councell*, vnder the name of a *generall Councell* (the difference wherein an ignorant Reader doth not easily discover;) Or els we produce some one, or other *Councell*, which for number of *Bishops assembled*, may be tearmed *Generall*, yet *Schismaticall*; that is, a *Councell* not celebrated and allowed by the cheife Pastours of Gods Church and thus we vrge the *Councell of Constantinople*, assembled against the doctrine touching Images,

anno Dom. 730, it being very numerous, but celebrated without the authority of the Pope or any Patriarch, the Patriarch of *Constantinople* only excepted, who for assenting to the Councell, was deprived of his Patriarchship.

Sometymes againe we insist in the authority of a lawfull generall Councell, to proue the beginning of som poynt of our Aduersaryes doctrine, but then our vrging of it is commonly attended on with a wilfull mistaking: for the Councell doth but only first impose the name of the article, the doctrine it self being beleived many ages before. Thus doth D. *(c) Whitaker* (belyds diuers others of vs) alleadg the Councell of *Lateran* for bringing first in the doctrine of Transubstantiation; Whereas this Councell only imposed the name of *Transubstantiation* (as the Councell of *Nice* did the name of *Trinity*, the doctrine being receaued longe afore) the doctrine of Transubstantiation being generally many ages afore beleived and taught by *Cyrill* (d), *Cyprian* (e), *Eusebius* (f) *Emissenus*, (g) *Chrysostome*, & (h) *Gregory the great*, even by our owne Confessions.

When we object the *Decree of any Pope*, thereby to shew the first Institution of such a Catholyke poynt, we often make choyce of some Catholyke articles, where the Decree of the Pope toucheth only the execution or practise of the doctrine, afore partly intermitted through negligence, and not the doctrine it self. In this sort we fynd D. *Whitaker* (who hath much dishonored his good parts by these vnworthy proceedings) to alleadge *Innocentius* the,

(c) Lib 7.
contra
Lutæum
pag 486.
(d) Peter
Martyr
contra
Gardiner.
part. 4. p.
724.
(e) The
treatise at-
tributed to
Vrsinus
called,
Commones-
fectio cu-
in scilicet The-
ologi de
sancta Cœ-
nap. 217.
(f) Centu-
rists Cent.
4. col. 10.
pag. 980.
(g) Centu-
rists Cent.
5. col. 517.
(h) D.
Hunsfrey
lesuit sen.
pari. 2. rat.

- (i) *Contra Duraum* 1.7.p.490. third Pope of that name, saying (i) *Innocentius the third was the first, that instituted auricular Confession for necessary*. Whereunto our Aduersaries doe answer, that this Innocentius commanded, that the practise of Confession should be better and more often obserued; they further prouing euen by the confession of our owne Centurists, that *Tertullian* and *Cyprian* (who liued longe before Innocentius the third) did teach (to vse the Centurists (k) words) *Confession euen of thoughts and lesser Sinnes*.
 (k) *Cent.* 3.c. 6.c. 27. With the same fraud doth (e) *D. Whitaker* charge (l) *Lib 7. contra Duraum* pag. 480. Pope *Calixtus*, with the first instituting of the fast of Lent, being in his tyme negligently obserued; the doctryne of which fast was to auncient, that (m) *Kemnitius* thus writeth heerof: *Ambrose. Maximus, Taurinensis, Theophilus, Ierome, and others do affirme the fast of Lent to be an Apostolicall Tradition*. Now the Collusion heere vsed in these examples, resteth in a willfull confounding of the first Institution of a thing, with a renouation of the practise of the said thing.

Againe, we sometymes obiekt (thereby to intimate an vncertainty of Catholike Religion) some canon or sentence decreed afore by a lawfull Councell and true Pope, and after impugned by another lawfull Councell and true Pope. But this then (which the vulgar doth not obserue) doth concerne not matter of fayth and doctrine (which never suffereth any alteration by Popes or Councells) but only matter of fact; the sentence whereof) though afore giuen) may without any unpeachment of the

Churches authority, vpon better and later information, be altered. Such were the alterable decrees of the Popes *Formosus*, and *Stephanus* the seauenth, in their seuerall Councells, grounded principally vpon matter of fact, & vsually obiected by vs against our Aduersaries; of which point see *Sigebert* in his Chronicle.

Whereas our Aduersaries (as aboue is deliuered) show, that many of our Protestant doctrines were condemned for heresy by *Auzustine*, *Hierom*, *Epiphanius*, & others in those primitive tymes. Now we by way of recrimination do confidently auouch the same of diuers Catholike articles, to wit, that euen in those dayes they were condemned for heresy by the sayd Fathers: but how truely we auerre this (good Reader) obserue, and if thou be a Protestant, blush in thy brethrens behalfe. Two examples shall serue for many.

Well then, D. (o) *Sutcliffe*, and D. (p) *Fulke* in-
 simulate the Catholikes with the heresy of the *Colly-*
ridans, who according to *Epiphanius* were condem-
 ned (as these men say) for worshipping the Virgin
Mary. But let (q) *Epiphanius* heere explaine himselfe,
 his wordes are these: *Hi qui hoc docent, qui sunt, pra-*
ter quam mulieres? Who teach this, except they be wo-
men? So as this sect consisted only of women; of
 whome *Epiphanius* thus further writeth: *Sellam* (r)
quadratam ornantes, panem proponunt, & offerunt
in nomine Mariae &c. that is: These women ador-
 ning a square table, do set bread thereupon, and offer it
 in the name of *Mary*. Thus their error consisted in
 instituting

(o) In his
 Challenge
 concerning
 the Roman
 Church p.
 113.

(p) In his
 answer to
 a counter-
 feit Cath.
 pag. 22.

(q) *Heres.*

79.
 (r) *Vbi*
supra.

instituting a feminin Priesthood, & in sacrificing to Mary, believing her to be a God. And thereupon Epiphanius in the very same place thus censureth heer-of: *Deo ab aeterno nullatenus Mulier sacrificavit &c.* And againe: *Neq Deus est Maria &c. & nemo in nomine eius offerat.* How farre distant are the Catholikes from mantayning this Heresly, either in their doctrine or practise?

Againe for a second example. D. (s) Fulke thus speaketh to the Catholikes: *Of the Heretikes Caiani, you haue learned to cal vpon the Angels*, he alleading Epiphanius for the same. But Epiphanius wordes are these farre different from D. Fulkes application: *Non (t) posse, aiunt, aliquos saluari nisi &c.* The heretiks Caiani taught none could be saued, till they had gone through all sinnes; and committing thereupon wicked thinges and actions, they called vpon the name of such, as were true Angels, and of such as were by them vntuly tearmed Angels; referrring to this Angell, and that Angell (*propriam actionem*) their peculiar action; saying when they committed their wickednes: *O tu Angele, vtor tuo opere.* O Angell, I now vse or execute thy worke &c. Thus their errour consisted not in calling vpon the Angels, but in calling both vpon true & false Angels, as making them Patrons of their wicked actions. Would any man thinke, we should wrong our owne reputation and honours in vsing these willfull and iniustifyable misapplications and forgeryes against the Catholikes? We are scholars, and should remember, that as learning beautifyeth the mind, so candor and integrity learning. And therefore

His Legacy. MOTIVE 3. III

fore it is strange to see D. Willet in his *Tetrastylon Papismi*, D. Fuike, and D. Sutcliffe in their aforeal-
leadged bookes, thus to blot paper in labouring (by
these, and other such like detortions of the Fathers
words) to perswade their Readers, that many arti-
cles of Catholike Religion were condemned for he-
resyes in those ancient tymes.

But to proceed to other passages of this our
Scene, whereby we seeke thus to bleare the iudge-
mentes of our credulous followers; The better to
grace our Religion with the venerable title of Anti-
quity, some of vs (u) are not ashamed to insist in the
former old registred heretiks of the primitive church
aboue rehearsed, vrging them for Protestants. But
what gaine we heereby? For first not any one of
them did hould more, then two or three points of
Protestancy, in all others being Catholike. Againe
such their points of Protestancy (though first broa-
ched so long since) were instantly condemned by
the whole Church of God: And who knoweth not
that erring Antiquity is no better, then late appearing
Innouation? There passe ouer our alleadging for
these later ages (as partly aboue touched) of *Waldo*,
Wickliffe, *Husse*, *Polydor Virgil*, *Nilus*, *Cassander*, and
the like, for members of the Protestant Church; of
which not any one was a perfect Protestant, both
because euery one of them euer believed most arti-
cles of the Catholike Church, dissenting from it on-
ly in two or three: as also in that diuers of them
mantayned sundry grosse (x) and absurd doctrines,
both in our, and the Catholikes iudgments, and this
with

(u) D:
Fulke in his
any were to
a counter-
feit Cath.
passim.
Mr. VVot-
ton in his
defence of
D. Perkins
pag. 500.
touching
Lutherianism.

(x) Wherof
of see their
owne books
yet extant.

with great stiffness and pertinacy of will, which pertinacy ever consummates & perfects an heresy. And thus by this their obstinacy contemning the authority of Gods Church, they became (as I may tearme them) formall and positive heretikes; though heresy be but a priuation.

To proue, that Catholikes do disagree in matters of Faith, we object some differences among them, but such (if they be well obserued) doe not rest in the Conclusion it selfe of the doctrine believed, but in the manner, or some other circumstance of the Conclusion or article of faith, which manner (except it be defyned by the Church) may be disputed of, and seuerally maintained without breach of faith: Thus they all conspyre and agree in the *res* *dei* (as Schoolmen speake) though not in the *res* *diuini*; which later point is commonly reduced and tryed by scholasticall diuinity. Thus for example, when Christ descended into Lymbus Patrum, to deliuer the soules of the Iust from thence: some few Catholiks maintaine, that he descended efficaciously and virtually only; others (which is the more sound opinion) that he descended in soule, and really. But all of them belieue, that there was a true Lymbus Patrum (which is the *res* *dei*, or conclusion it selfe) from whence Christ deliuered the soules of the Patriarks. And I referre to any schollers iudgment this inference: Some Papists do teach & belieue, that Christ did descend into Lymbus Patrum, only virtually or efficaciously; others (and this with farre greater consent) that he descended in soule, and really: Ergo, some of them doe belieue

believe there was not a Lymbus Patrum, exorbitantly concluded.

To this Head may also be referred, how our Protestant (y) Doctours (they are not ashamed to yrge it, and yet I am halfe ashamed but to relate it) for prooffe of disagreements in Catholyke Religion, haue objected the diuers Religious Orders in the Church of Rome; to wit, that some are *Bernardins* other *Franciscans* and the lyke; some goe in *blacke* other in *graye or whyte*; these doe *eate flesh*, those do not &c. These argumentes (as discovering our extreme penury of better stuff) were far more conueniently forborne, then insisted vpon, since they proue no contrariety at all in matters of fayth (for they all beleieve the same articles of Catholyke Religion) but only do show, who were the first beginners of those Orders; and that some members of the Catholyke Church do liue in a more gentle and remisse, others in a more strict and seuerer degree of deuotion and Vertue (lyke the *Centurion* and *Zachaus*, who by different wayes honored *Christ*;) Neuertheles they all take the three essentiall Vowes (I meane, of *Chastity*, *Pouerty*, and *Obedience*) necessary to euery Religious Order; and by their first Institution, do spend much tyme in Prayer, which is the Winge of the Soule; much tyme in fasting and other corporall chastisements, the winges of Prayer; good Men, still mortifying both body and Soule; their Will being indeed to deny their Will, and their freedome consisting in restraint of Liberty; comforting themselves with that sentence of *Augustin*. *Omnia inuenit*

(y) D. Jewell in his *Apology of the Church of England* p. 95.
D. Fulke in his answer were to a counterfeit *Carbolike* pag. 65.
D. VVillett in his *Synops.* p. 60.

in Leo, qui propter Deum omnia reliquit. And thus far, hercot.

Concerning the Marks of the Church, what stratagems of wit do we vie? Do we (2) not maintayne (as a Cardinall poynt of our Profession) that the true preaching of the Word, and administration of the Sacraments, are the only signes of the true Church, to distinguish it from all false Synagogues and hereticall Conuenticles? To what end are these erected by vs for Notes? To the end (forsooth) that our selues alone may be the sole iudges, which is the true Church. For we reiect all authority of Fathers, Councils, and practise of Gods Church in teaching; when, and where the Word is truly preached, and the Sacraments duly ministred; and in the closure of all we will suffer no other Iudgments, then our owne, to passe vpon these poyntes; though euery registred Heretyke may and will, with as great confidence in his owne Opinion, challenge these Notes to his Church and Professours, as we do. And thus by these Meandrian wynding, we reduce the knowing, which is the true Church, vnto the graue Appeale, made to our owne Private Spirit (aboue discovered) within the vast Circumference whereof, this particular Collusion (besydes many others) is contayned.

I haue beene ouer longe in reuealing our owne blemishes and scarrs, (to Light discovereth Shame) and indeed I greiue (as tending my Brethrens reputation) that so vnworthy a subiect should so longe arrest my Pen. Therefore I will close vp in
few

(2) So
teacheth
D. VV. his
guise in
his defence
of the au-
swer p. 81.
Calu. insti.
c. 1 sect. 1.
D. VV. his
taker cont.
Campion.
rat. 1. pag.
44. and o-
thers.

few words diuers other sophistications & subtiltyes practized by vs, both in impugning and answering our Aduerſaries. As how we are accustomed to depraue, either by adding to, or concealing part of the ſentence, in the testimonyes of the Authors, produced by vs (I ſpeake confidently, for vpon my owne knowledge, we Proteſtants reſt inexcusable heerin:) As alſo how after the end of the authority produced in a different letter, we begin with ſome few ſhort words of our owne, directly againſt Catholyke Religion, cauſing them to be printed in the ſyke different letter; that ſo the Reader through diuerſity of the letter, may take them for the words of the former alledged Authour; And if we be expoſtulated thereof, we then aſcrybe it to the Printers ouerſight.

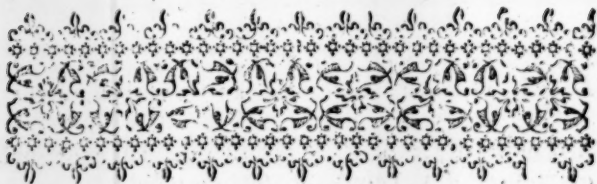
And for the better preuenting of all diſcouery thereof (as alſo when we vrge ſome authorities without corrupting the words, yet inſiſted vpon by vs, moſt differently from the Authours mynd) we often alleadg the Authours name only, but without any citation of the Booke, where ſuch words are to be found; and if of the Booke, yet without noting the chapter or folio; or if with noting the folio, yet not ſhewing what edition (when their are diuers) we do follow, ſeeing the ſame ſentence or authority in ſeuerall Editions is to be found in ſeuerall folios. Alſo I briefly paſſe ouer, how ambitiouſly and affectedly we fill the margents of our Bookes with numberles citations of Texts of Scripture, meerely impertinent for prooſe of the poynt questioned, but

feruing only to cast dust in the eyes of the ignorant; How in refusing our Aduersaryes Booke, when we seeme to answer to some objected Authority or argument, we often giue slip to the authority or point produced, and either by degrees flye to the state of the Question (as though afore it were not acknowledged) or to the Scripture (the accustomed Ocean of Heretyks, wherein they may wander vp

(a) Hier. in epist. ad Paulinum, Sola Scripturarū ars est, quam sibi passim omnes vendicant: hanc garritus annus, hanc delirus Senex, hanc Sophista verbosus, hanc vniuersi præsumunt, lacerant, docent in sequam absumunt.

and downe at large) or to some by-circumstance, meerely accessory to the doubt there controuerted, or vse long and extrauagant discourses & ambages of Words; and all this, to entertayne the Reader therewith, that so vnspiedly we may diuert the Readerseye and memory (being thus fixed vpon our digressions) from the Authority or Reason alledged. And finally how in our Answering, we still set down in our books only such passages of our Aduersaryes wrytings, whereunto we are able to giue best colour of answer; concealing the most materiall and forcing proofes and arguments of our Aduersaryes said Books; Or if pretending integrity, we do reprint our Aduersaryes Books at large, then we commonly make choyce of a very darke, and little Character or letter for it, therby more easily to withdrawe the Readers eye from perusing it at full; our owne answer thereto being set downe, in a fayre, large, and pleasing letter or Print: So cautious and subtrill we are in our proceedings heerin. But inough of this Subiect, and Syr Edwin (b) Sands his words (a man of great eminency among vs) shall seale vp all the Premisses of this chapter: The

Protestant Wryters in relation of things, haue abused this present age, and preiudiced Posterity; Lone and Dislike haue so dazled their eyes, that they cannot be beleiued. But heer I must take leaue to vse a kind of introuersion vpon our former deportments. When I first noted diuers of these peculiar deliueries of our owne Brethren, I confesse, I was moued to a vertuous anger. Ohow often (*sweet Iesus*) did I demand in silence of spirit: Can that Religion be true, which for the supporting of it self, is forced to flye to these Collusions and Deceits, as to it strongest Sanctuary? Must the light of the Ghospell be needs thus blemished (for it own maintenance) with such works of darknes? Cannot true fayth be preached and planted in Mens soules, but by such deceauable meanes? Yes. Different *Centers* haue euer in their *Orbes* different motions; and truth and falshood cannot run one and the same lyne of proceeding. Poore man then, that I am; haue I so many yeares in my sermons and speeches so much laboured to perswade to that Religion, which other wyse, then by these base and ignoble meanes cannot be vpholden? But mercifull Lord looke vpon me with the eye of Pitty: I acknowledge my fault, and do confesse in the words of Ieremy, that perhaps euen from my tongue and pen at vnawares, *calumniam sustinuerunt filij I-* ^{(e) Ieremy} *frael.* The Catholyks and their religion I haue wronged and depraued: so iustly are thy owne words verified in my weaknes: *Quod natum* (d. *est ex carne,* (d) *Ioan.* *caro est.* flesh and bloud were the motiues, which for ^{cap. 3.} some yeares past sealed vp my lips from deliivering and preaching the Truth.



THE IX. MOTIVE.

That the doctrine of Catholike Religion, tendes directly to Vertue; of Protestancy, to Vice and Liberty.

THE Prophetick King deliuereth this *Encomion* or prayse of the kingdom of Christ, which is his church: That it is, *Lex (a) Domini immaculata, testimonium fidele, preceptum Domini illucidum*: Meaning heereby, that the doctrine of the Ghospell of Christ containeth nothing that is false, in respect of sayth, nothing vniust or wicked, in regard of manners. The former point being in part already discussed, in this other I will a little insist, briefly running over some few articles both of the Catholike and Protestant Religion; and so will referre to the indifferent Reader, which is that sayth, which leadeth to the *broad* way (b) of destruction, and which to the narrow & (c) *Luc. 1.* *Matth.* *strait* (c) way of life.

(a) Psalm.
118.

(b) Matt.
7.

(c) Luc. 1.

(c) Matth.

7.

And first touching our Protestant doctrine
of

His Legacy. MOTIVE 9. 119

of Iustificatiō by only fayth, what liberty breedethar
in mans soule? Since by it we are taught, that not-
withstanding our perpetrating of the most facine-
rous crimes, one naked act of fayth in belieuing,
that Christ dyed for our sinnes, washeth away all
our ordure and stench. This fayth assureth vs, that
Confession of sinnes is needles; that all satisfaction
and Almesdeeds are bootles; that instantly vpon
our deaths (without suffering any temporall punish-
ment in Purgatory) we flye vp to heauen: And all
this because Christ hath suffered, and payed for vs
all; so little we belieue that saying: *Satisfactio* (*)
Confessione disponitur, Confessio pœnitentia nascitur, (*) Tert.
pœnitentia Deus mitigatur. Now doth not this open l. de pœni-
the sluice to all licenciousnes? May not a man reply aut.
vpon this ground, that we need not either to pray or
fast at all; since Christ hath prayed and fasted for
vs?

Our doctrine of depriuing man of Freewill,
how preiudiciall is it to a vertuous life? Since it
deadeth and blunteth all our endeauours in seeking
to liue vertuously: For it teacheth, (to deliuer it in
Luthers (d) wordes) *That the ten Commandments ap-* (d) Serm.
pertaine not vnto Christians; or in M. Foxe his phrāse, (e) Act. 13.
That the ten Commandments were giuen vs, not to doe Mon. pag.
them, but to know our damnation and to call for mercy 1335.
to God. And heereupon one Thesis or Conclusion of
our fayth is, The impossibility of keeping the Com-
mandments, taught by vs all, and particularly by (f) Synop.
D. Willet (f) in these wordes: *The law remayneth still* papism. p.
impossible to be kept by vs, through the weaknes of our 564.
flesh:

flesh: Neither doth God giue vs ability to keep it, but Christ hath fullfilled it for vs. Now if we want Freewill, to what end should we strue to, obserue the Commandments by mortifying our passions, or by forbearing the actions prohibited by them? Or to what end are admonitions to vertue, or threats deterring from vice to be vsed, either by God in his

(*) M. Perkins in his reformed Cath. pag. 151. sayh: The vow of continen- is not in the power of him, that voweth.

(g) Tom. 5 VVittenberg. serm. de Matrino. (h) Matt. 23. Rom. 8. Galat. 3.

(i) Musculus in loc. comm. de peccat. sect. 5. and D. Fulke against the Rhenish Testament in epist. 10. an.

holy write, or by man in humane lawes? In like sort, this doctrine of want of Freewill teacheth vs, that we haue not the giuft of Chastity: a doctrine most (*) dangerous to all men and women vnmarried; and also to those in state of Wedlocke, when the one party either through absence or impotency cannot discharge the due of Mariage. And out of this puddle streamed that filth of Luthers wordes:

It (g) is not in our power to be without a woman &c. It is as necessary, as to cate, drinke, purge, make cleane the nose &c And againe: If the wife will not let the maid come. What flesh-divinity is this? Thus doth our first Euangelicall Prophet (who vaunted euer much of the spirit) like a good peace-maker, ioyne those two thinges togeather (I meane the Spirit and the Flesh) which the Scripture (h) euer deuydeth and opposeth.

Our doctrine of the *diuision of finnes*, teacheth, that to the saythfull professours of the Gospel, all finnes (though in others most heinous and grieuous) are but (i) veniall. Now what encouragement to sinne doth this doctrine afford to all those, who are perswaded, they haue true sayth? Since by this their doctrine, commit they what finnes they will; they learne

learne their finnes shall not be imputed vnto them .

And heere to euen D. Whitaker (k) accordeth in these wordes : *Si quis actum fidei habet , ei peccata non nocent . Sinne doth not hurt him , who actually belieneth .* And Luther : No (l) worke is disallowed of God , vnles the Author thereof be disallowed . And M. Wetton : To (m) the faythfull sinne is pardoned , as soone as it is committed , they hauing receaued forgiveness of all their finnes past , and to come : strange and dangerous assertions .

(k) De Ecclef. cōt. Bellarm. contro. 2. quast. 3. p. 301. (l) In his Sermons englished, & printed anno 1578. pag. 116.

Our doctrine of Reprobation , teaching , that let one , who is reprobate , labour neuer so much to serue God in vertue and piety , neuertheles he shall not , nor cannot be saued , engendrieth many terrours in the soule of man , and cannot , but discourage man from vertue and piety . In like sort our vndoubted certainty of saluation taught by vs , giueth to man a great liberty to sinne ; since by this doctrine a vicious life (though contaminated with all kindes of flagitious enormities) cannot preiudice him , who is assured of saluation . And which is more , this certainty of saluation we teach , euen during our

(m) In his answer to the late popish articles pag. 91. & 41.

voluntary committing of sinne ; since otherwise if vpon the new committing of any sinne , the party should begin to be vncertaine of his saluation , then was his former certainty no true certainty at all .

(n) Tom. 1. Wittem. de captiv. Babyl. fol. 74.

And hither tend those most dangerous wordes of Luther A (n) Christian man is so rich , that although he would , he cannot loose his saluation by any sinne , how great soeuer , vnles he will not belienue . And those of D. Fulke : David (o) euen when he committed adultery , b.

(o) In the tower dispute . with Edm. Cap. the second dayes conference. b.

was, and remyned the child of God. What bellowes of *Libertinisme* are these our positions?

Concerning *good Workes*, how much doe we disparage them by our doctrine, since we teach, they cannot iustify man, nor merit any thing at Gods hands? Now who belieueth this, can he with any alacrity vndertake seriall and painefull works (they being otherwise crosse and repugnant to mans natural dispositiō?) therefore how dangerous are these

(p) *Illyricus* in præfat. ad Rom.

(q) *Vide Acta collog. Aldemburgen. p. 110* sic. ar.

(r) *Ad Mon. p. 1336.*

and the like positions of our owne Brethren? viz. *To* should (p) *that good workes are in respect, but of presence, necessary to saluation (as some Protestants do hold) is a papisticall error.* Yea *Illyricus* (q) further proceeding, sayth thus: *Good Workes are not only not necessary to saluation, but hurtfull to it,* alleading in defence of this monstrous opinion euen *Luther*. *Tindall* thus assenteth heere to: *There* (r) *is no one worke better then another, as touchin to please God: to make water, to wash dishes, to be a sower, or an Apostle, all is one to please God.*

(s) *Tom. 5. V. ut. ad c. 7. 1. Cor. f. 107.* (t) *Contra Camp rat. 8. p. 151. See also D. Fulk a. gainst the Rhemish Testament in 1. Cor. 7.*

: But to descend more particularly to the doctrine of good workes: And first of *Chastity*, thus basely heereof doth *Luther* speake, saying: *If* we (s) *respect the nature of Matrimony, and single life in themselves, Matrimony is as gould, and the spirituall state of single life, as dunge.* And *D. Whitaker* (t) depresseth Virginitie in these words, saying: *Virginitie is not simply good, but after a certaine manner.* How much are the thousands of Virgins mentioned in the *Apocalips* (who follow the Lambe, wherefoeuer he goeth) behoulden to these two good men?

His Legacy. MOTIVE 9. 123

Of Voluntary poverity, we find D. Willet thus to auerre: He (u) is an enemy to the glory of God, that (u) In his cha-
 geth his rich estate (wherⁱⁿ he may serue God) for ^{Synops. p. 245.} a poore. Belike our Doctour was afraid to be perfect (*) Matt. in following our Sauour, by giuing his goodes to 19.
 the (*) Poore.

Of Fasting, our sayd D. (x) Willet thus pronounceth: Neither is God better worshipped by eating, (x) Synop. or not eating. And M. (y) Perkins: Fasting in it selfe, is ^{p. 241.} a thing indifferent as is eating and drinking. It is well, ^{(y) In his reformed Cathol. p. 220.} that these our Brethren were not Ninivites, since perhaps they would haue sought to appeale Gods ^{(z) Ionas 4.} wrath, by eating and drinking rather, then by (z) fasting. But to the point. Seeing then by these our former doctrines, all good workes are bootles and vnnecessary; and any sinnes whatsoeuer not preiudiciall to mans saluation (if so he can but beleue) I referre to all impartiall iudgmentes, whether in an euen libration and wayghing of the matter, these our positions tend not directly to the suppressing of Vertue, and aduancement of sinne and sensuality.

Now if we next cast our eyes vpon the Catholik positions, they do (in my iudgment) containe the very seed of all vertue and godly conuersation: since they teach Confession of sinnes (a thing vngratfull to mans nature) & this to be accōpanied with a true resolution (at least) not to cōmit after the like, or otherwise improfitable. They teach restitution for iniuries committed; set tymes of Fasting, and Prayer; they further propose to the Cedar of Libanus (I meane to those of the Church, who strue to arriue to

the height and perfection of Christian vertue) Chastity, Obedience, and Ponerty. By Chastity, the professors thereof ouer-rule and beate downe all rebellious suggestions of the flesh; by Obedience, they curbe the inuete obstinacy and pride of man, wholly submitting themselues in their liues to their Superiours disposall; thus being become men meere passiuē, and in whome (as showing no reuclation therein) there is found no Reaction; by Pouerty, they renounce all superfluityes, and riches of the world fruitlesse for the most part, and through abuse, barrenner then Want; following heerein the Councel of the (a), Euangelist in contemning the world: principles so peculiar to Catholikes, and so disclaymed from by vs Protestants, that one (b) of vs lamenteth thereat, thus saying: *A serious and Christiā discipline is censured with vs, as a new Papacy, and a new Monachisme*. And Syr Edwin (c) Sands (a great Maister in Israel) through racke of truth, and his owne experience in trauell, is forced thus to con-
 (a) 1. Iohn.
 2.
 (b) Iacobus Aco.
 4. in c. 11.
 Luce.
 (c) In his
 relation of fesse:
 Religion.
 &c.
Let the Protestants looke with the eye of Charity upon those of the Papacy, and they shall find some excellent Orders of gouernement, some singular helps for increase of godlynes and deuotion, for the conquering of sinne, for the profiting in Vertue &c.

But setting a part the different doctrines of both sides, and comming to peruse the lines of both professions, we shall find no small disparity therein. Touching the Protestants, I will passe them over in silence, they being heeretofore (and yet are) my deare Brethren, whome I affect with all true Christian

Rian Charity; referring ech man to his owne experience of these dayes, and to Luthers iudgement of (d) In pe-
 his tyme, saying: *The (d) World groweth euery day worse,* *ssils. E.*
men are now more reuengefull, conetous, and licentious, *uangel.*
then they were euer in the Papacy. Only I cannot for- *Dom 1.*
 beare my own, and others mens obseruation; which *Aduentus*
 is, *That men departing from the Catholike Church to vs,* *T. 2.*
euery become worse in conuersation, then afore; and lea-
ning vs to imbrace our Aduersaryes religion th. y instāt- *. 2.*
ly begin a more reformed life. Touching the first,
 who more depraued in all licentiousnes and luxury,
 then our *Renegades*, or Protestant *Ianifaryes* (as I
 may tearme them) after they haue once forsaken the
 Catholike Church; they being descended from
 those, mentioned in *Iob* (e): *Bibunt (quasi aquam) iniquitatem*:
 They euen meditate how to become ex- (e) *Cap. 15.*
 tremely vicious; and (as I may say) they hold it a
 sinne to be but second in any sinne, so much they
 affect all principality therein. Witnesles heereof are
 the reuolted Priests (the very scumm and improfi-
 table burdens of the earth.) Good God! what base,
 treacherous, and inhumane motions haue some of
 them made to me, for my imploying of their seruice!
 But I will stay my pen.

Concerning those, who leauing Protestan-
 cy become Catholyks; Many, euen Protestants do
 obserue and confesse with me, that by such their
 change in sayth, they make a greater change in
 manners (the will thus expecting to partake of the
Vnderstādings good) stil bettering their course of life,
 and regulating in part their former exorbitancies.

An
example

My self haue much marked this alteration, and one example I cannot without wronge passe ouer: It is this. One yeare in my Vicechancelourship in *Oxford* (my deare mother, from whose brestes, I haue sucked my best milke) there was a Mayster of Arts, a man of reasonable yeares; in iudgment a most forward and earnest Protestant; of a delicate and choyce wit; good literature; a great spirit; but extremely dissolute, and loose in manners, as wholly giuen ouer to Sensuality. I wished him well for his good partes (though his tares did ouergrow his wheat) and for his friends behalfe. My many perswasions for his change of lyfe, was but as seede sowne in a barren ground; in so much, as I was forced otherwyse to chastize him for his publike disorders. This Man leauing *Oxford*, trauelled beyond the Seas; there stayed some yeares; altered his iudgment in Religion; renewed his studyes; was made Priest; returned into England; was apprehended, and conuented before me, then B. of London. At the first sight I remembred well the Man, and he me. I told him I was sorry to heare that he had changed *Ierusalem* for *Babylon* (I did meane *Englād*, for *Rome*, and the light of the Ghospel, for supposed blynd Superstition.) I talked with him in priuate: He denyed not his Priesthood: I vrged him, that his former bad Course of lyfe serued, as a disposition to his now worse state. I profered him (if so he would returne to the Truth) to procure (besydes his liberty) present competency of Meanes, and hereafter better aduancements; for I thought, such
a man

a man might be much seruiceable in our Church. He kyndly thanked me for my proffers. But I remember, at my touching of his lyfe, he gushed out into abundance of teares, fully acknowledging his former enormous courtes; and his teares ceasing, thus replied: My Lord, (for this was his answer) it is to be feared, that I may say with some *Ancients*: *perissem, si non perissem*, since the reflecting vpon the deformity and vglines of my owne former wicked courtes, was occasionally a meanes for my change of Religion, and my incorporating into Gods Church, through his infinite mercy, who worketh good out of euill, as *once he (f) did commā. Light to shyne out of Darknes*. Me thought I saw (f) 1. Cor 4. compunction & humility in his face (such a change 4. there was betweene him, and his former selfe;) he tould me, for temporall benefits, he expected none; his enlargment he desired so far forth, as therby he might more fully execute his Priesthood; saying he desired no other haruest in this World, then to reduce poore straying soules to the Catholik Church. But touching my motioning his reuolt in his fayth, his reply was, that if he had as many lyues, as there are stars in Heauen (a supernaturall and wonderfull resolution) he would lose them all, before he would change his religion. I enquired of his cariage in prison, and I was informed, that, besides the affliction of the place (which might seeme sufficient) he vsed diuers voluntary austerities. The end was, I not preuayling with him in my desires, did hasten his banishment. But obseruing his different

com-

comportmentes at these two different tymes, how often thought I (for then I made no other construction, though I graunt, since I haue given it another Comment) must it be the mishap of the Gospell of Christ, and the aduantage of Superstition, that a Man professing the true sayth, must engulfe himself in all wickednes; and after comming from the light into the darknes of Errour, must instantly breath penitency of former sinnes, humility, charity, and sanctity of lyfe? But inough of this Man.

As concerning other Priests in generall, my experience taken from their often appearance and conuiction before me, assureth my iudgment, that (abstracting from the Lawes of the Realme) they are good Men, greatly deuoted to vertue and piety, labouring (with exposall of their liues to imminent danger) to saue seduced Soules. And indeed it is about the leuell of Nature, to see most of them, Gentlemen by byrth, of liberall education, hauing otherwise competency of meanes (yea some heyres to their parents whole Patrimony and state) thus to shake hands with the world, and all the pleasures thereof (so bearing a spirituall death, in a naturall lyfe) and ready only for the good of other soules, to become so many yonge *Isaacs*, expecting to be made sacrifices, if the *Angell* of mercy stay not the hand of the Law. Thus where some two or three of them (among many scores) through a base reuolting pusillanimity (commonly vshered afore with a secret vitious course) are glad to purchase an ignoble

noble lyfe with ouerthrow, the rest stand prepared to suffer a most happy death with Victory.

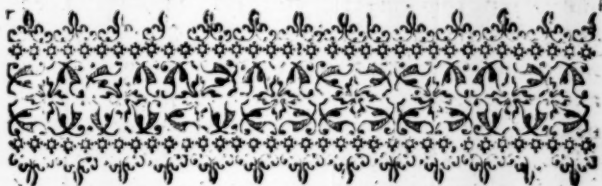
For the Lay-Catholykes, I know they are commonly of most tender Consciences . How many (besydes men) euen Women, yea Gentlewomen and Ladyes of note, haue beene afore me? to whom I haue profered all kyndnes, if they would show but the least relenting in the smallest poynt of their Religion; but their resolution was so vnalterable, that I was wont to muse thereat, and say to my selfe: see how weaknes remaines firme and vnuanquished, when strength oftentymes doth fall and yeald. Besydes, how many young gentlewomen of good portions, and sitting for the World, do leaue for euer their Countrey & friends, only to cloyster themselves within a wall, and there to spend all their dayes in Chastity, fasting, prayer and deuotion? Holy Iesus, forgieue me, for my hindering of diuers such, from taking this holy Course.

But to hasten to an end. Since the doctrine of Catholyks and Protestans are so different in nature; the one euen exhaling forth liberty and sensuality; the other vertue, piety, and mortification; and since the lyke disparity would be found in their lyues, if due examination were made thereof; what els, can I conclude, but that the Catholyke Religion is the true Religion, and Protestantcy but Errour & Innouation? Except I should maintayne (contrary to the prouidence, goodnes & charity of God, and to all naturall Reason) *that*

*true sayth must needs be accompanied with a bad lyfe;
and false sayth with a good lyfe; as if Truth in do-
ctryne had interleaged and couenanted with Vice,
and Vertue with falshood and Errour, to deceaue
Mankynd.*

THE





THE X. MOTIVE.

*That Luther and Calvin are cheife Patrones of
Arianisme ;and therefore in other poynts
of fayth are not to be followed.* *Jo. 4. 17. 142. 143.*

NVM QUID (a) colligunt de spinis (a) *Ar. 1. 1. 1.*
uas aut de tribulis ficus? saith our 7.
Blessed Saviour. By which words
I am taught, that Truth in par-
ticular doctrynes ;hardly taketh it
flowing and emanation from those
Men, who are transcendently euil,
either in their liues, or in their mayntenance of any
execrable blasphemyes. Since then I fynd *Luther* and
Caluin (the two cheife Corner-stones in the edifice
of our Protestant Church) maynely in their wry-
tings to impugne the sacred Mystery of the holy *Tri-
nity* (the most supreme and Cardinall poynt of
Christian Religion ,) I cannot easily be induced
any longer to imbrace and entertayne other dog-
maticall poynts of fayth (as true) first broached in
these dayes by them . Good Protestant Reader, who

shalt deigne to peruse this passage I do not wish thee heere to blush through shame, at these thy Grand Maysters proceedinges (for that were an ouer myld and gentle redargution of them; but I will thee euen to grow pale through feare and horreur, to fynd Men (vpon whose credit and affiance thy sayth, and consequently the weale or woe of thy owne Soule greatly dependeth) to rise to that ascent of Impiety, as to reuine and raise vp out of the depth of Hell the most blasphemous Heresy of *Arius*, against the Maiesty of the Sonne of God, and Sauour of the world. But heer I see it is true; (b) *funt, non nascuntur Christiani.*

(b) Tot.
contra
Gentes.

(c) Vide
Enchirid.
p. 111.
an. 1541.

(d) In po-
sit. maiore
Basileæ,
printed
1570.

(e) Luth.
in l. cont.
Iacobum
Latomum
tom. 2.
V. 11. 11.
lat. in edito
anno 1511.
though in
later editi-
ons these
wordes are
purposely
left out &
omitted.

To come to the poynt. And first concerning *Luther*, Is it not confessed, that *Luther* was so aduerse to the Blessed *Trinity*, as that he would not brooke this Verse to stand in the Litanies: *Holy (c) Trinity, one very God, haue mercy vpon vs*? He affirming (c) the word *Trinity*, to be an humane inuention, and to sound coldly. And hence it is, that *Luther* in these ensuing words disgorgeth forth his poison against the most sacred *Trinity*: *Anima (e) mea odit ipsos; & optime exegerunt Ariani, ne vocem illam prophanam & nouam, regulis fidei statui liceret.* that is, *My soule euen hateth the Word ipsos, or Consubstantialis; And the Arians iustly vrged, that this prophane and new word should not be inserted within the rules or principles of our sayth.* And heer vpon also it well may be that *Luther* purposely expungeth out of his Dutch Bibles, this following place of Scripture, being a markable text in proof of the *Trinity*:

There

There be (t) three which give witness in Heaven: the Father, the Word, and the Holy Ghost; and these three be one. And thus much for some taste of *Luthers* mynd heerein; who stands so iustly chargeable with this execrable Heresy of *Arius*, that *Zuinglius* wryting against him touching that subiect, thus rebuketh him: In (g) *verbis Lutheri grauisissimi errores latitant* (g) *Tom.*
&c. There lye most great errors in Luthers words. When 2. in resp.
I reade Luthers booke, it seemes to me, that a beastly *Luth. fol.*
Hog doth gruntle in a garden, beset with most fragrant 474.
flowers so impurely, so vnylike to a Deuyne, and so im-
properly Luther disputeth of God. & al holy things Thus
Zuinglius.

To come to *Caluin* (*Luthers* heyre-apparent, though by his owne industry, he hath much improved (as I may say) his bequeathed inheritance:) *Caluins* absolute dislike of the *Trinity*, and the doctrine thereof is manifested three severall wayes. First by his owne speeches deliuered against the *Trinity*; & his different expounding (from all Antiquity) the chiefest passages of Scripture, vsually alleadged in proofe of the *Trinity*. Secondly, from the testimonies of other learned Protestants (for I purposely forbear all authority of Catholikes heerein) charging *Caluin* with *Arianisme*. Thirdly, from the examples of the new *Arians*, who before their reuolt thereto, were commonly earnest and forward *Caluinistes*. To begin with the first. And first we do find *Caluin* (h) *in epist*
 to tread the steps of *Luther*, in disallowing that former prayer: *Holy Trinity, one God, haue mercy vpon* 2. ad Polos
us. For thus *Caluin* (h) writeth: *Precatio, sancta* nos in
Trinitas tract the-
 olog. pag. 796.

Trinitas, vnus Deus miserere nostri, mihi non placet, ac omnino barbaricum sapit. That is, *That prayer, holy Trinity, one God, haue mercy vpon vs, pleaseth not me, since it wholly tasteth of Barbarisme.* Touching Caluins contrary interpreting of the chiefeſt texts of Scripture, alleadged by all antiquity, for prooſe of the Trinity, two or three texts ſhall ſerue for example. And firſt

(i) Ioan.
10.

(*) Viz.

Basil. l. 1.

in Eunom.

circa finē.

Chryſoſt in

hunc locum

Augu. in

hunc locū,

ex omnes

aij.

(k) In Io-

an. cap. 10.

(l) Psalm.

2.

(m) Hebr.

cap. 1.

(n) Calu.

in psal. 2.

(o) 1 Ioan.

5.

(*) Hier.

in hunc lo-

cum Cyr.

l. de vnit.

Eccleſij. 4.

1ban. in l.

1. ad The-

oph.

that principall paſſage: 1, and (i) the Father are (v-
num) one, viz. thing, euer mainly inſiſted vpon by
the (*) Fathers againſt the old Arians, for prooſe of
the Trinity, is thus auoyded by Caluin: Abusi k)
sunt hoc loco veteres, vt probarent Chriſtum eſſe Patri
Chryſoſt in quæſt. 109. Neq; enim Chriſtus de vnitatē ſubſtantia diſ-
putat, ſed de conſenſu &c. That is, The Ancients haue
abused this place, to proue from thence, Chriſt to be con-
ſubſtantiall to his Father; for Chriſt heere diſputeth not
of the vinity of eſſence, but of the vinity of conſent and
Will; this being indeed the old condemned interpre-
tation of Arius. Againe, that text: Thou (l) art my
Sonne (hodie) this day I haue begotten thee, interpreted
not only by the Fathers, but euen by the Apoſtle (m)
himſelf, to proue Chriſts diuinity, is in theſe words
himſelf, to proue Chriſts diuinity, is in theſe words
ſhifted off by Caluin: Scio (n) hunc locū de æterna Chriſti
generatione à multis fuiſſe expoſitum, qui & in verbo (ho-
die) argutè philoſophati ſunt &c. I know well, that ma-
ny haue interpreted this place of the eternall generation of
Chriſt, ſubtilly diſputing about the word hodie.

Againe, that markable paſſage aboue tou-
ched, There (o) be three, that giue teſtimony in heauen,
the Father the Word and the Holy Ghoſt; and theſe
three be one. Which words all Fathers (*) and Inter-
preters

preters ever expounded of the Trinity, is thus answered by Calvin: *Quod (p) dicit tres esse unum, ad essentiam non refertur, sed ad consensum potius*. That is, *Where it is heere sayd, these three are one; these wordes are not to be referred to one, in respect of essence, but rather in respect of consent*. And thus far of some few chiefest texts of all (pretermittting diuers others (q) for breu-
 (p) *Calu. in hum. lo- cum.*
 (q) *As in Genes. c. 1. touching the word Euum, and Genes. c. 19. Psal. 13. & diuers other texts prouing the blessed Trinity.*

Now that *Caluin* is charged by diuers Protestants, for mantayning of *Arianisme*, is no lesse euident. For (among others) *Aegidius Hunnius* (a most remarkable and learned Protestant) writeth a book against *Caluin* euen of this subiect, entituling it, *Caluinus Iudaizans: Hoc est Iudaica glossa & corruptela, quibus Ioannes Calvinus illustrissima Scripturae sacrae loca & testimonia de gloriosa Trinitate &c. aeternandum in modum corrumpere non exhorruit*. In like sort the sayd Author writeth a secōd book of the same subiect calling it: *Anti-parasus*. Againe, *Conradus (r) Schlusselfburg* (a Protestant) deeply and frequently chargeth *Caluin* with *Arianisme*. *Ioannes Matthaeus* (a Protestant) writing against *Caluin* for teaching *Arianisme*, entitleth his booke: *De cauendo Calvinistarum fermento &c.* Also *Pelargus* (a Protestant) thus passeth ouer *Caluin* and his schollars in these wordes. *Non (s) hic Caluinum & Calvinianos in plurimis scripturae expositionibus iudaizans, and aegius &c., laboriose ostendam &c.* That is, *I heere pretermitt to show, how Calvin and the Calvinists in many expositions of sacred Scripture, do play the Iewes, and the Arians*. Lastly *Stancarus* (a Calu-
 (r) *In theolog. Caluinist. l. 2. fol. 38. 39. 40. &c.*
 (s) *In his aduersus de Arianis*

(t) *Contra* ministris Geneu- sis & Ty- gurinis. *clufum* (t) *est* (o *Caluine* doctrinam tuam de filio Dei esse plane *Arianam*; de qua resillas quāprimum te oro atq; ob- secro: that is: O *Caluin*, it is concluded that thy doctrine touching the Sonne of God, is plainly *Arian*; from which I beseech thee, that thou wouldest presently depart.

Now to crosse these learned Mens iudgements passed vpon *Caluin*, it is not sufficient to affirme, that *Ca'uin* euer in his lyfe professed himselfe to be- lieue the doctrine of the *Trinity*: since such his pro- fession can be, but only externall, and in words: for how can he be presumed inwardly and vndoub- tedly to be lieue that doctrine, the greatest authori- ties in prooffe of which doctrine himselfe laboureth to ouerthrow, at least, to enervate and weaken?

Touching the third poynt, to wit, that most of our new *Arians* at this day were afore earnest *Cal- uinists*, is auerred by diuers learned Protestants And

(u) *In his* Eccles. po- lityl. 4. p. 183. *first M. Hooker* thus saith of this: *The Arians in the reformed Churches of Poland* (meaning thereby the reformed Churches of the *Caluinists* there) *thinke the very beleife of the Trinity to be a part of Anti. crist. a*

(x) *Contra* Ministris Geneu- ses & Ti- gurinis. fol. 94. *corruption; And that the Popes triple crowne is a sensible marke, whereby the world might know him to be that my- stical beast spoken of in the Reuelation; in no respect so much, as in his doctrine of the Trinity.* Againe the a- fore alledged *Stancarus* (x) thus peremptorily ane- reth: *The reformed Churches of Geneva and Tigre, are Arians.* *Iacobus y* *Ananias* (a learned Protestāt) thus

(y) *u* *profat.* *refutat.* *Apolog.* *Danai.* *gineeth his iudgment heerein: Minime mirandum est ex Calvinianis in Polonia, Transilvania & Hungaria, aliq;*
locis

locis quamplurimos ad Arianismum accessisse &c. that is : It is not to be woundred, that very many Calvinists in Polonia, Transilvania, Hungary, and other places, do imbrace Arianisme &c. to which impiety the doctrine of Calvin hath prepared way. Thus Andreas : to whose sentence the learned (*) Hunnius subscribeth in these (*) In his words : Tot celebres Anti-trinitarij ex Calvinianorum Antipa-Scholis & Ecclesijs prodierunt &c. So many eminent rians p. 97 Anti-trinitarians (or enemyes to the doctrine of the Trinity) haue issued out of the Schooles and Churches of the Calvinists &c.

But to seale vp the truth heerof, with producing examples of particuler men, who being Calvinists, became Arians, I will heere content my selfe with one testimony only. Adam Neuserus (a Calvinist of great note, and once cheife Pastour of Heidelberg) became an Arian, and after a Turke, and thereupon flying to Constantinople, did wryte from thence to one Gerlachius (a Protestant Minister) in July 1. anno 1574. in this sort. None (a) is (a) This is knowne to be in our tyme made an Arian, who was not related by first a Calvinist, as Seruetus. Blandrata, Paulus Alciatus, Franciscus David, Gentilis, Gebraldus, Siluanus & others : Therefore who feareth to fall into Arianisme, let him take heed of Calvinisme. Thus much Neuserus for example of him selfe, and these other particuler Arians, who first were Calvinists. And thus far of this subiect, where we fynd by seuerall kynds of proofs, that Luther & Calvin are Posthumi to Arius, and that Mans Vnderstanding in these our tymes, neuer receaueth the deepe and full dye of Arianisme,

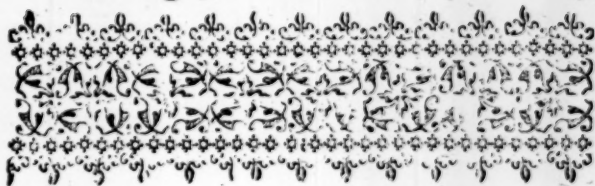
except first (as for a due preparation thereto) it be drenched and steeped in the tincture of *Caluinisme*.

But now to turne backe vpon the Premisses, and vpon my selfe: What Reason can I probably haue, that *Luther*, *Caluin*, and their offspring (thus maynly erring in the fundamentall poyntes of Christianity) doth not also erre in other lesser principles of their owne religion? Is it possible, that the wronging of Christ in his *Essence*, being, & honour, should be a step or disposition, to preach in other poynts, the true fayth of Christ? Or shall the supporters and reuiuers of *Arius* (the deligned enemy of my Sauour) be my instructors and guydes, touching my beleife in my Sauour? No. Such *Pseudo-christians*, and their serpentine and hidden malice against thee (sweet *Iesus*) I loath, and disclayme from: who, though not as the *Lambe of God* (which taketh away the Sinne of the world) yet as the *Lyon* of (b) the Trybe of *Iuda* (which confoundeth his enemyes) will for thyne honours sake, inflict iust punishments vpon them, for these their perpetrated indignities.

(b) Apoc.
cap. 5.

for life of 121. 25

THE



THE XI. MOTIVE.

That there is vinity in Faith in Catholike Religion ; and disagreements in fayth in Protestancy .

AMONG other incommunicable Attributes of God, it is ascribed vnto him, that he is (a) *summè Vnus* (though this his vinity of Essence and Nature comprehendeth (eminenter) all multiplicity of perfections in creatures.) This *Vinity* by way of Analogy (that so the spouse might be heerein like to her Brydegrome) God hath imprinted vpon his Church, as an inseparable marke or Character. And this consisteth, in that her members are to imbrace one fayth, one Religion, and (according to the Apostles wordes) *endeauouring* (b) *to keepe the vinity of spirit in the band of peace ; continuing* (c) *in one spirit and one mind*. Which sacred and indeble stampe of *vinity* is so proper to God (euen in this secondary acceptance) that therefore the (d) Apostle

(a) Since his vinity is opposed to all multitude, as his simpli-ty of nature is to all composition.
(b) Ephes. 4.
(c) Philip. 1. 2.
(d) 1. Cor. 14.

styleth him, *the God not of dissention, but of unity*. Heere then it commeth to be examined, to which Church this venerable title of *Vnity* may best seeme to be appropriated. Touching the Catholik Church, we find our own Brethrē (though loath to ascribe to her greater perfections, then she truly enioyeth; for

(e) *Tot. contra Genes.* willingly, *Nolunt* (e) *audire, quod auditum damnare non possunt*) to confess: thus much: *Contentiones* (f) (f) *D. Papistarum sunt frivole & futes, de figmentis & commentis suis cerebri*; meaning heereby, that the Catho-
VVbitak de Eccles. cont. Bel. harm. cont. likes contentions strike not at the hart of their Reli-
 2. q. 5. pag. 327. gion, but concerne thinges only of small moment; so graunting their differences to be only about In-
 327. differences. But D. *Fulke* (g) acknowledgeth of

(g) *A- gainst Hel- kins, Sanders &c p. 295.* this point more fully, saying: *As for the consent and peace of the Popish Church, it proueth nothing, but that the Diuell had then all thinges at his will, and therefore might sleep*, thus graunting an vaity of fayth in the Roman Church, but falsly obtruding it vpon the enemy of Vnity.

But if now we looke backe vpon our selues, it is cleare, that *D Whitaker* (h) had good reason to say: *Nostra contentiones sunt propter fidem*, they shaking indeed the whole *Systema*, and frame of Protestancy. For we do nothing els, but by our reciprocall writings one against another, labour to reedify the tower of *Babylon*: Such a tumultuous and confused heape and masse of dissentions in doctrine we haue raysed vp by our penes, and now raised cannot laye them; we resembling heerin the Moone, which is able to stir and moue the humours in mans body,

but

but not of force to dissipate and dispell them. And ^{books are} first we disagree even in the approuall or disprouall ^{denied by} of Scripture; since there are whole Churches ^{most Lu-} (i) in ^{therans in} Germany, and all professing Protestantcy; which at ^{Germany,} this day do reiect the Epistles of James, of Jude, the ^{both beer-} second of Peter, the second and third of Iohn, the ^{tofore (10} epistle to the Hebrewes and the Apocalips Secondly we ^{particular.} disagree in our translating of confessed Scripture, ^{by Kē-} as heereafter shalbe demonstrated. Thirdly, we dis- ^{nitius in} agree in the construction of that Scripture, which we ^{enchi-rid.} acknowledge to be Canonick and truly translated, ^{p. 63. and} as will more fully appeare heereafter in our mutuall ^{in ex-11.} accusations. ^{Conci. Tri-}

But to approach more neerely to this point; the ^{they nos} Reader is to conceaue, that our interchangeable dis- ^{suffering} sentions and condemnations in matters of Religion ^{these books} are in severall sorts. First the Lutherans with the Sa- ^{to be prin-} cramentaries, I meane with the Zuinglians and Cal- ^{ted in the} uinists. Secondly the Sacramentaries condemning ^{same vo-} the Lutherans. Thirdly, the Lutherans among them- ^{lume with} selues. Fourthly the Sacramentaries among them- ^{other ac-} selues, vnder whome are comprehended the Prote- ^{knowled-} stants and Puritans heere in England. ^{ged Scrip-}

And first to begin with the iudgment of the ^{(k) Thef.} Lutherans passed vpon the Sacramentaries, Luther ^{21. contra} himselfe thus sayth: We ^{Louaniens.} (k) seriously iudge the Zuinglians & Sacramentaries, to be heretiks, and aliens from ^{(l) Epist.} the Church of God. And againe he sayth: The (l) Sa- ^{ad lē. nē} cramentaries began their opinion of the Sacrament with ^{Hernag.} ^{Typograp.} ^{Argent.} ^{(m) Tom.} ^{7. in de-} ^{finis verbo.} ^{Cune De-} ^{mini fol.} ^{tyes, and with lyes they end it.} And yet further: We ^{will (m) reprove and condemne them (to wit the Sa-}

cramentaries) for Idolaters, corrupters of Gods Word, blasphemers and deceauers; and of them, as of the enemyes of the Gospell, we will sustaine persecution and spoyle of our goods &c. Thus much Luther himselte.

Neither are Luthers *Posthumi* (I meane the

(n) In his
answere to
F. Camp.
his 8. rea-
son.

(o) Encli.
cont. Calu.
cap 7.

Lutherans, whome by testimony of D (n) *Whitaker* the English Protestants imbrace, as their deare brethren in Christ) more mild in censuring the Sacramentaries, then their Father was. For *Luke* (o) *Osfander* (a Lutheran) speaking of certaine wicked assertions touching Christ, sayth thus: But heere (*gentle Reader*) beyond & aboue those blasphemous things which in the discourse afore we haue heard against the Son of God, out of the opinion of our Aduersaries (the Calvinists) there openeth it selfe a gulfe of hell of Calvinian doctrine, in which God is sayd to be the Authour of sinne. &c. And hence of necessity, must arise in the hartes of men manifest blasphemyes against God. *West, balus* (a

(p) Apol.
cont. Calu.
p. 430. c.
30.

(q) In his
epist. dedi-
catory to
the confu-
tations of
Caluins ap-
prumatiōs

(r) In re-
cognit.

(s) In pro-
phetar.

(t) In pro-
phetar.

Lutheran) auerreth, that all the Calvinian Workes are stuffed with taunts, curses, and lyes. And he further affirmeth: That there are certaine pages of Caluins Works of which euery one contayneth aboue twenty lyes & taunts.

(q) *Hunnius* (almost remarkable Lutheran) chargeth *Caluin*, that he wresteth the Scriptures horribly, from their true sense, to the overthrow of himselfe and others.

Brentius (r) sayth: All the *Zuinglians* Workes are full of deprauations, cunnings, deceits and slaunders.

radus (s) *Schlusfeldur* confidently auerreth, That the Calvinists do nourish *Arian*, and *Turkish* impieties in their hartes, which doth not seldome, at fit tymes, openly disclose it selfe. And thus passing ouer the censures,

which

which the Bookes *Calvinus Iudaizans*, and *Calvinopapismus* (both written by Lutherans) do give, besides many other bookes written against him, and the Sacramentaries by the Lutherans; this already set downe, shall suffice concerning the Lutherans condemnation of *Calvin*, and other Sacramentaries.

Next let vs observe how the Sacramentaries carry themselves towardes *Luther*. And first *Zuinglius* (t) calleth *Luther*, *Marcion* (the old heretike) & further sayth, that *Luther* is guilty of high blasphemy against the nature and essence of God, in that he taught, that *Christ* dyed according to his Divinity. He further speaketh of *Luther* touching the same poynt, saying This can be, by no reason, explyned or excused: for *Luther* clearely and manifestly confesseth, that he will not acknowledge *Christ* to be his Saviour, if only his Humanity had suffered. *Zuinglius*, also wryting in another place against (u) *Luthers* doctrine, thus prouoketh. *Thou* (*Luther*) shalt be forced either to denye the whole Scriptures of the new Testament, or to acknowledge *Marcions* Heresy. And in the same place fol. 478. *Zuinglius* saith of *Luther* thus:

— *En ut totum istum hominem Satan occupare conetur.*

Calvin (speaking of *Luthers* Heresyes (x) saith: By the Lutherans *Marcion* is raised out of Hell; and in one (y) place, *Calvin* thus further wryteth: The Lutherans are forgers and Lyars. *Ioannes* (z) *Campanus* a Sacramentary) thus anathematizeth *Luther*: As certaine as God is God, so certaine it is, that *Luther* was a diuellish lyar.

Finally for greater breuity (occasioned rather throghe leauing

(t) *Zuing.*
1. cm. 2. m
resp. ad
Luth. Conf.
fol. 438 &
469.

(u) In resp
ad Luther.
l. de sacram.
ment. fol.
401.

(x) In lit.
l. 4. c. 17.

fol. 16.

(y) Ad-
monit. 3.
ad v. p.
phalum.

(z) In col-
loq. lat.
Luth. 1. cm.
2. cap. de
Advers.

(a) Dial.
contra
Melanctb.

leauing much out of this subject, then contradi-
 cting of all which can be said) *Oecolapadius* (that (a) gli-
 tering Calvinist) affirmes, that the *Lutherans bring*
forth only a colour and shadow of the word of God (as He-
reticks commonly are accustomed to do.) They bring not
the Word of God and yet they will seeme to build vpon the

(*) *Oecol.*
in resp. ad
confess.
Luther.

Word of God; & of Luther in particular he thus saith:
Let () Luther take heed, least being puffed vp with pride,*
he be deceaued by Satan. See with what full and in-
 temperate tearmes the Calvinists do charge Luther,
 from whom they first receaued the supposed splen-
 dour of their Gospell; bearing their selues heerin, as
 vngratefully, as the Moone doth to the Sun, which
 in enioying her greatest borrowed light, sheweth
 her greatest Opposition: He taking that name, as
 supposed to be (according to the Etymology) *Lā-*
pas domus Dei.

(b) In Ca-
talog. he-
retic. nu-
stri tempo-
ris t. 1.

Now, as we haue scene, the Lutherans con-
 demning the Sacramentaryes, and the Sacramenta-
 ryes them againe; So neither of these two sortes
 doth absolutely approue such, as are of their owne
 faction. And first we fynd, that *Conradus Schlusel-*
burg (b) (the foresaid Lutheran) placeth six sorts of
 his owne *Lutherans* in the Catalogue of Heretyks:
 And so through the disallowing of one anothers
 doctrine, did first ryse the distinction of *Molles* and
Rigidi Lutherani; so as it is manifest euen out of their
 owne books and Inuectyues, that they hould one
 another for Heretykes.

Touching the differences betweene the *Cal-*
uinists amongst themselves; they are these which
 follow,

-12-
His Legacy. MOTIVE ~~14~~ 143

Follow, to wit, Concerning the Churches Visibility; 1.
 Christs suffering in soule the paynes of Hell; his descending 2. 3.
 into Hell after death; Baptisme of lay Persons in tyme of 4.
 Necessity; reprobation and Vniuersality of Grace; whether 5. 6.
 in case of adultery, the innocent party may marry againe;
 Whether Vsurie be lawfull; Whether Christs body be really 7. 8.
 and substantially present in the Sacrament to the mouth
 of sayth, as D. Whitaker, M. Hooker &c. do hold,
 or but Sacramentally only present, as the Puritans main-
 tayne; whether Bishops be lawfull, or Antichristian; whe- 9. 10.
 ther the signe of the Crosse in baptisme, and the vse of the
 surplisse be lawfull; whether the Ciuil Magistrate may 11.
 be head of the Church; and finally (to omit many other
 doctrines, controuerted among the Protestants) whether 12.
 God doth decree and Will Sinne, or but only decree to per-
 mit sinne. All which pointes (besides many more)
 are seuerally mantayned by seuerall Protestants ;
 yea most of the points by those Protestants, not be-
 ing Lutherans, which are aduerse to the Puritans .

To exemplify in one or two of the former: (c) *Lib. de*
 Doth not (c) Caluin condemne Zuinglius for tea- *Coena Do-*
 ching, that the Sacraments are bare external signes? *mini & l.*
 And is not Caluin reciprocally condemned by Zuin- *4. Instit. ca*
glius (d) againe, because he attributed more to the *15. §. 1.*
 Sacramentes, then externall signes? Casalius (a) *(d) Epist.*
 Sacramentary) charging Caluin to be the authour of *ad quandā*
 Sinne, maketh a distinction of the true God, and of *Germanic*
Caluins God; and among other thinges he thus sayth: *ciuitat. fol*
 By (e) this meanes, not the Diuell, but the God of Caluin *126.*
is the Father of lyes; but that God which the holy Scruptur *(e) Lib. ad*
teacheth, is altogether contrary to this God of Caluin. *Calu: de*
praedestin.

(f) In his
Meditat.
vpon 113.
Psalm.

And then after : *The true God came to destroy the works of the Caluinian God : and these two Gods, as they are by nature contrary one to another; so they beget and bring forth children of contrary disposition to wit, that God of Calvin, children without mercy, proud &c.* Thus farre Castalio. D. (f, Willet (a formall Protestant) speaking of certaine doctrines mantayned by M. Hooker, D. Couell, and others, and thinking them to be erroneous, thus wryteth : *From this fountaine haue sprung forth these, and such other whirlepoints and bubbles of new doctrine; As for example, that Christ is not originally God &c. That Sacraments doe giue and confirme grace &c.* And reiecting diuers other points, thus concludeth : *Thus haue some beene bould to teach and write, who as some Schismatikes (meaning the Puritans) haue disturbed the peace of the Church, one way in externall matters concerning discipline; they haue troubled the Church another way, by opposing themselves by new quirkes and deuises, to the soundnes of doctrine amongst Protestants.* Thus D. Willer.

But now in this last place, to come to the mutuall accusations of English Protestants only, & English Puritans only (as most neerely concerning vs) we find, that the booke entituled Constitutions and Canons Ecclesiasticall, printed anno 1604. by the appointment of the Bishops, doth *ipso facto* excommunicate the Puritans, for their mantayning of these positions following (besides others) as they are in that booke set downe.

1. *The worshippe in the Church of England is corrupt, superstitious, unlawfull, repugnant to the Scriptures.*

The

The articles of the Bishops Religion, are erroneous, their rites Antichristian &c.

The gouvernement of the Church of England vnder his Maieſty by Archbishops, Bishops, and Deanes, is Antichristian, and repugnant to the word of God.

The Puritans in another (g) of their bookes, thus (g) The write: Do we vary from the sincere doctrine of the Scrip- mild defen- tures? Nay rather many of them (meaning the Bishops & ce of the their adherents) do much warre from the same touching Ministers generall grace, and the death of Christ for enery particu- supplicatiō ler person &c. Touching the manner of Christs presence in to the high the Eucharist; that the Pope is not Antichrist; concer- Court of ning the necessity of Baptisme &c. Parliamēt.

In another (h) of the Puritans bookes we (h) Institue thus find them to say: If we be in error, and the Pre- led, A. lates on the contrary haue the truth, we protest to all the Christian and modest world, that the Pope and the Church of Rome (and in Offer p. 125 them God and Christ Ieſus) haue great wrong and indignity offered vnto them, in that they are reueled &c. But we will insist more particularly in relating the Puritans dislike in two things; the one concernes the Common prayer-booke, the other our English Translations of the Bible

Touching the first, the Puritans in one (i) of (i) Institue their bookes thus write: Many things in the Commu- led, The nion booke are repugnant to the word of God. And again: petition of twenty In the Communion-booke there be things of which there are two preachers in is no reasonable sense; there is contradiction in it, even in London: necessary and essentiall points of Religion; the holy Scrip- (k) In the ture is disgraced in it &c. Others of them (k) say thus: survey p. The Communion booke of England is not agreeable to the 10. & 24.

(l) Certain
considera-
tions prin-
ted anno
1605 . fol .
20 . 21 . 12 .
(m) In his
exam. pag.
279 .

Word of God in many things. A third (l) thus censureth
of it: *The Protestants Communion-booke and service is
naught, it hath grosse and palpable repugnancy in it.* I his
dislike of the Puritans of the Communion-booke is
so eident, that D. Couell (m) their aduersary, and
allowing the Communion book, thus setteth down
their iudgement heerein: *The Communion-booke is
beldly despised; grosse erreurs, and manifest impieties
(meaning in their opinion) are in the Communion-booke.*
Thus much of the Communion-booke.

(n) In the
abridgme-
nt of a booke
deliuered
by certain
Ministers
to the
King. pag
21. and 12.

Touching our English translations of the Scrip-
ture, we find the Puritans most violent & headlong
in condemning of them. Answerably heerto diuers
of (n) the Ministers with one consent, thus write of
the english Translation: *A translation, that taketh a-
way from the Text; that addeth to the text; and this som-
tymes to the changing or obscuring of the meaning of the
Holy Ghost.* And againe: *A translation, which is ab-
surd and senseles, peruerting in many places, the meaning
of the holy Ghost.*

(o) In his
Apology
sect. 5.

M. Burges (o) speakes in this sort of the En-
glish Translation: *How shall I approue vnder my hand
a Translation which hath many omissions, many additi-
ons, which sometimes obscureth, sometyms peruerteth
the sense; being sometyms senseles, sometyms contrary?*

(p) In his
auertis-
ment to the
Bishops.

(q) In his
answere to
M. VVil-
lam Rey-
nolds p. 8.
325 .

M. (p) Broughton (the great Hebrician) thus sayth:
*The publike translation of the Scripture in English is such
as it peruerteth the Text of the old Testament in eight
hundred forty and eight places; and it causeth millions
of millions to reiect the new Testament, and to runne in-
to eternall flames.* Thus he, D. (q) Whitaker (though
fauouring

faunouring the English Translation of the Bible, as much as possibly he may) thus confesseth: *I haue not sayt otherw^{ise}, but that somethings in the English translation might be amended.*

To conclude this point, we find, that at the Conference at *Hampton Court* before the Kinges Maiesty, *D. Reynolds* (the foreman for the Puritans) openly refused to subscribe to the Communion book; because (sayd he) it warranted a corrupt & false translation of the Bible. Thus far of this second point.

Now in the last place, let vs take a short view how we, that are moderate and Parliamentary Protestants, doe censure of the Puritans. *M. (r) Powell* ^{(r) Powell in his confessions.} censureth the Puritans, *to be notorious and manifest Schismatiks, cut off from the Church of God.* *M. (s) Parks* ^{(s) In his epist. dedic.} auereth thus: *The Puritans seeke to undermine the foundation of sayth.* And further he thus sayth: *The Creed* ^{(r) Bi} *it* ^{(r) selfe,} *which alwayes hath beene the badge and cognizance, whereby to discerne and know the saythfull from* ^{(u) Exam.} *unbelievers &c. is the maine point in question betweene* ^{Pag 71.} *vs, and the Puritans.* *P. Conell* ^(u) speaking of certain hot and fyrebrand Ministers, thus wryteth: *The first english Ministers so far dissented, that some bookes and the greatest part of Christendome was filled with irreuerent, unholy, and vnnaturall Contentions &c.*

I will close this poynt with the testimony of a ^{(x) In the} great ^{Survey of} Pillar of our church, who thus chargeth the Puritans: *They peruert the true meaning of certaine places, both of Scriptures and Fathers, to serue their owne turnes.* And againe, the said Authour saith of them: *The word of God is troubled with such choppers & changers*

changers of it; finally (to leaue out diuers other such passages) he further thus complayneth : *The Catechizands, pittifull distractions, and Confusions among the Puritans, proceed of such intolerable presumption, as is vsed by peruertering and false interpretation of holy Scripture.* And thus far for some tast (not setting downe thereof the hundred part) of our recriminations vsed against the Puritans.

But before I come to the *Catastrophe* and end of this *Scene*, I am to put the Reader in mynd, that as auoyding prolixity, & vnwilling to launce deeper into our owne wounds, I passe ouer; first, How the very names of *Lutherans, Caluinists, Protestants,* and *Puritans* are not inuented by the Papists, or out of malice by ech others Aduersaryes; but euen of *Necessity, to distinguish the different doctrine of euery Professour, as D. Whitaker (y), and (x) Conradus Schlusfeld:urge* do acknowledge. Secondly I passe ouer the infinite bookes written by forraine Protestants,

(y) In his
answere to
to M.

Reynolds
Praefat. p.
44.

(z) In his
catalog.
heretic. p.
866.

(a) Vide
Hospinian
in historia

Sacram.
part. altera
fol. 393.

(b) Hosp.
vbi supra.

(c) Hosp.
vbi supra
fol. 395. &

Ofi vnder e.
puom cent
26, p. 733.

one against another, amounting to the number of foure hundred and aboue, as is euident, to any one, who will peruse *Iudocus Coccinus his Thesaurus tom. 2. Hospinian his historia Sacramentaria part. altera*, and the yearly Catalogues of Bookes returned from *Frankford*. Thirdly I pretermit to shew, how the Contentions of forraine Protestants (only for matter of Religion) haue beene so violent, as that they haue prohibited (a) sale of ech others Bookes, haue appointed (b) Articles of Visitation, concerning the apprehending of ech ones Aduersaryes; and (which is more) not forbearing to (c) enter into open armes

mes and hostility. Lastly I passe over to mention the Books made by English Protestants one against another, touching these questions following. 1. Of Christs descending into Hell. 2. Of Bishops and Ceremonies. 3. Concerning the sufficiency of our Redemption by our Saviours bodily death vpon the Crosse, or whether that is well in his further suffering in Soule the paynes of Hell, was also his Apolo-needfull. 4. Concerning Vniuersality of Grace. 5. Concerning the lawfulness or unlawfulness of Vsury. 6. Touching the Innocent parties marrying againe, in case of divorce vpon Adultery, besides some others; the number of all which will amount to seuerall scores.

(d) D.
is well in
his Apolo-
gy of the
Church of
England p.
101. sayth
thus: The
Zuinglians
and Luthe-

All this, I say, I passe over; but I cannot passe over but obserue (and therat smyle) the subtile deportments of vs Protestants, in this matter of our Dissentions; Since when we wryte one against another, we with great intemperance of words do deeply charge our Aduersaryes (other Protestants) with obscuring the Gospell of Christ, and laboring to maintayne their owne darknes of Ignorance, eue in the fundamentall poynts of Christian fayth as is shewed. But when we Protestants are vpbraid by our Aduersaryes (the Catholyks) for such our diuisions in matters of fayth; then the Case is altered, and we beare it out (as though the Sunne equally and indifferently shyned vpon vs all) auerring with (d) monstrous boldnes, that the Protestants differ among themselues, not in any mayne poynts of fayth, but only in Ceremonies, and some few matters of Indifferency; so making our pens and Controuersyes (for our owne aduantage) to par-

rans are
good
friends,
they vary
not betw-
euen them-
selues vpon
the princi-
ples and
foundations
of our Re-
ligion, but
vpon only
one questiō
which is
neither
weighty,
nor great.
The like
sayth D.
VVhitake
in resp. ad
rationes
Camp. rat.
8. p. 155.

take

take of the nature of *diaphanous* and transparent bodies, which are equally capable of light & darknes.

In lyke sort, I cannot, but obserue, in the thronge of so many great differences among our selues, the detriment we suffer, particularly by our dissensions, touching our Communion-Booke of Prayer, and our English Translation of Scripture: Since by the first, we are not resolued, how we ought to pray to God, & whether our prayers made for the remitting of our Sinnes, be not an increase of our sinnes (since wrongfully, and with a false sayth to pray, is but to offend God.) And thus do we deprive our selues of the cheife means of pacifying Gods wrath and indignation. Seing Prayer is a secondary Mediatour betweene God and man; by meanes of it, God (as I may say) knoweth not that (to wit, our Sinnes) which from all Eternity he did know; nor remembers that, which before the perpetrating thereof, was firmly registred in the Booke of his Prescience: Prayer indeed being the spirituall ayre, which refrigerates the heat of our Passions: *Os (e) meum aperui, & attraxi spiritum.*

(e) Psalm,
118.

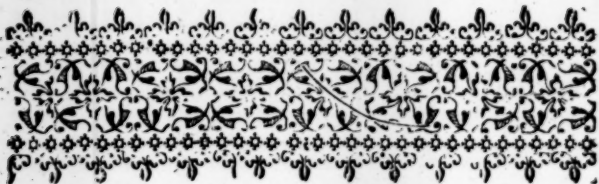
In lyke sort we being at wars, which is the true Word of God in our translations of Scripture, we are in the meane tyme deprived (even by our owne grounds) of the true Iudge for the appeasing & determining of Controuersyes in Religion; since granting the Scripture to be this Iudge, yet this is to be vnderstoode of the Scripture, as it is pure in it self, and incontaminated; not as it is abastarded with false Translations. Besydes being vnresolued
which

which is the true Word of God , we know not ,
 which is that heavenly Kings true Embassadour ,
 bringing to mankynd the comfortable message of
 Saluation ; or rather which is the Great Seale of that
 most great God , whereunto he hath set his hand ,
 obliging himself by promise , to giue Pardon to all
 truly Penitent ; euery sentence thereof being indeed
 the Lyfe of our Soule , and Soule of our Life : (f) (f) *Ioan .*
Verba, qua ego locutus sum vobis, spiritus & vita sunt. *cap. 6.*

But to conclude this Chapter ; since the Ca-
 tholyks (in respect of fayth) enioy a perfect Vnity ;
 since the Protestants maintayne strange diuersities
 of doctrine , attended on with intestine simulyes ,
 and vnchristian Anathematizings ; And since I haue
 but one poore indiuisible soule , not capable of seue-
 rall wayes ; therefore I am resolued , that this one
 soule of myne , shall in her fayth , (according to her
 owne being and essence) tread the path of *Vnity* ; not
 of *multiplicious Contrariety* , and repugnancy in Re-
 ligion .

T

THE



THE XII. MOTIVE.

That Salvation may be had in Catholyke Religion, by the confession of Protestants.

(a) Aduer.
Gnosticos.



PERVERSITAS fidei est probata non credere, non probata praesumere, saith the ancient and learned (a) *Tertullian*. By which words, we are taught, that an indubious and fully warranted Truth, ought to ouerballance in matter of sayth, all vncertaine & iniustificable fluctuations of a contrary iudgment. Heere then the Question being, in what sayth and Religion a man dying may be saued a primary and Cardinall poynt) I fynd, that the learned sort of Protestants do conspiringly teach, that a Catholyke, or (in our own phrase) a Papist, dying a Papist, may be saued; but I do not fynd the lyke fauorable censure of our learned Aduersaryes, so vnanimously to passe vpon vs dying Protestants. Thus the first poynt, as being on all sydes approued, I may securely beleieve; the second as not granted, I must apprehend

prehended (at least) as doubtfull. The consideration of our owne Brethrens iudgments heere in the behalfe of our Aduersaryes (I grant) hath much swayd me. For as some of vs do teach: (b) *Among* ^{(b) Peter Martyr, in his Comm. places p. 18.} *all testimonies, that testimony is of greatest respect, which is witnessed by the Enemy,* since such an authour ^{2 p. 119.} by disproving the truth, most strongly approoves it, and by impugning, propugnes it.

This poynt then (to wit, *that the hope of Salvation belongeth to Papists, dying Papists*) shall be demonstrated foure severall wayes, euen from the ingenuous and plaine acknowledgment of those Protestants, whose pennes and wrytings have most strögly inuaded the iudgment of their Readers. First by showing, that diuers of vs doe hould, that the cheifest Articles of Catholyke Religion, are but poynts of Indifferency, and compatible with Saluation; and (which is more) by prouing, that sundry learned Protestants have actually and really beleieued the said Catholyke Articles as true. Secondly by manifesting euen from our owne wrytings, that the Church of Rome is the true Church of Christ, and that in that Church Saluation is to be obtayned. Thirdly from our doctryne & practize in baptizing the children of Catholyks. Fourthly by insisting in diuers examples of particuler men, which haue dyed in the Roman and Catholyke Church, and yet by vs Protestants are reputed for glorious Saints in heauen.

As touching the first, I will rest for greater expedition in some few of the cheifest articles of the

Roman sayth, the which being accounted by vs as matters of indifferencies, may stand (by our owne censures) with saluation; from whence we may in-

(c) In as-
sert. art. 36.

(d) In his
epist. ex-

tant in the
booke sty-

led Centu-
ria epist.

Theolog.
epist 74.

(e) Vbi su-
pra.

(f) So rela-
ted by Hof-

pinian hist.
p. 389.

(g) Luth.
in loc. com.

chiff. c. 37.

(h) D. Co-
nell. in his
exam. fol.

306.

(i) In his
conclus.

annexed to
his confe-

rence pag.

711.

(k) In lib.

stratagem.

Satan. pag.

664.

ferre, that then much more many other articles of the sayd Religion be reputed by vs to be of the like indifferency. And first concerning the primacy of

the Church, Luther (c) himselfe thus sayth: *The Popes supremacy is among those vnnecessary trifles, wher- in the Popes lenity and foolery is to be borne withall.* Me-

lancthon (d) proceedeth more plainly, saying: *An agreement may easily be established in the Article of the Popes Primacy, if other articles could be agreed vpon.*

The doctrine of the Primacy (to wit, that one must be chiefe in the Church of God) is taught by (e) Melanctō, (f) Iacobus Andreas. (g) Luther, and D. (h) Couell,

who giueth this reason thereof, saying: *If there were not one supreme head in the Church of God, the Church should be worse, then the meanest Commonwealth, yea then any den of theenes.*

Touching the reall presence, D. Reynolds (i) so depresseth the weight thereof, that he sayth: *The Reall presence is but as the grudging of a little ague, if o- therwise the party hould the Christian sayth.* Iacobus A-

ronome pag. contius (a (k) learned Protestant) accordeth with D. Reynolds saying: *It is euident, concerning as well those, who hould the reall presence of Christs body in the*

Satan. pag. 664 as those others, which deny it; that although of necessity the one part do erre, yet both are in way of salua-

tion, if in other thinges they be obedient vnto God. The like iudgment giueth (l) Luther of Transubstantiati-

on.

Now

Now the doctrine touching Communion under 167. 255.
one, or both kinds, is of that indifferency with Luther
 (m) that thus he sayth therof: *Quamuis pulchrum &c.* (m) In ep.
ad Bohem.
*Though it were very good, to use both kinds in the Eu-
 charist, and that Christ commanded heerein nothing, as
 necessary; yet it were better heerein to seeke after peace, then
 to contend touching the species or kinds.*

Now that the doctrine of the Reall presence 167. 255.
 is true (besides that it is defended by Luther, and all
 the Lutherans, that Christs body is really giuen in
 the Sacrament to the bodily mouth) it is further
 taught, that not only the efficacy of Christs body (as
 the Sacramentaries do hould) but that the body it
 selfe, *after a wonderfull and incomprehensible manner,* (n) In
script. An-
glican. pag
148.
giuen to the mouth of the saythful. And this is acknow-
 ledged for true (though with great dislike of other
 Sacramentaries) by (n) Bucer, (o) D. Whitaker, & (o) Contra
Dur. eum
pag 119.
 (p) M Hooker. In like manner the indifferency of
 one, or both kinds is defended by Luther, saying: (p) Eccles.
policy 1. 3.
*Si ineris &c If thou shalt go to a place, where they use
 to communisate in one kind, communicate thou also in one*
kind; in like sort by (r) Melancthon, and by others (q) De va-
trags. specie
Sacram.
alledged by D. (s) Jewell, who were (as I may say) but of halfe-bloud to Luther, in the doctrine of the
 Sacrament. (r) In caus.
epist. theo.
pag. 251.
(s) In his
reply pag.
110.

Concerning Prayer for the dead, the indiffe-
 rency of it (as not being necessary to saluation) is
 taught by M. Cartwright, thus writing: *The doctrines*
of prayer for the dead, free will, and a number of other
necessary doctrines, are such wherein men being nuzzled,
haue notwithstanding beene saued. The same is like-
 wise (t) So cy-
ted by M.
V. his gift
in his de-
fence p. 82

(u) In his wise taught by D. (u) *Fulke*, and M. (x) *Sparkes*.
 confut. of Now the doctrine of prayer for the dead is taught
 Purgatory and belieued by (y) *Luther*, (z) *Vibanus Regius*, (a) *Bu-*
 pag 3.6. (x) In his cer, and the (b) *Communion-booke*, in King Edwards
 answere to tyme.

John d'Ai-
 lins pag.

7. 382.

157. (y) As

Wich stib
 Vibanus
 Regius in
 prima par-
 te operum
 in formula
 cantē lo-
 quendi c.
 de sancto-
 rum cultu.
 (z) Viba-
 nus Regi-
 us vbi su-
 pra.

The doctrine of Free-will is taught as a point
 not necessary, by M. (c) *Cartwright* in these words:
 If you meane by matters of sayth those, without which, a
 man cannot be saued, then the doctrine, which teacheth;
 there is no free-will, or prayer for the dead, is not within
 your compasse. By M. (d) *Parkins*, who thus wryteth:
 A weakning error is that, the houlding whercof doth not
 ouerturne any point in the foundation of saluation, as the
 error of free-will, and sundry such like. The doctrine of
 Free-will is taught for true by the two Protestants
 Secanus, and Hemingius, as witnesseth D. (e) *Willet*,
 and by diuers other Protestants, mentioned by M.
 (f) *Fox*.

for (a) In
 7. script.

157. Anglic. p.

450.

(b) Prin-

ted anno

1549.

(c) In M.

VVhitgif.

d fence vbi

supra

(d) In his

exposition

of the creed

pag. 402.

1531.

(g) Contra Camp.

pag. 73.

and the like in his answere to Maister Rey-
 noides .p. 135.

Of the doctrine of satisfaction & merit of works,
 D. Whitak. thus discourseth: The (g) *Fathers* thought
 by their externall discipline of life, to pay the paines due
 for sinne &c. which though it be an error, yet were they
 notwithstanding good men, and holy Fathers. Happy
 soules; with whome to feare wisely, was to free the
 from fire; they being indeed more truly confident
 of their saluation, then we Protestants can be,
 through our vncertaine certainty. Now the do-
 ctrine of the necessity of workes to saluation, is af-
 firmed

(e) In his sinops. printed 1605. pag. 808. (f) *Act. mon.* pag.

(g) *Contra Camp.* pag. 73, and the like in his answere to Maister Rey-

noides .p. 135.

firmed by D. (h) *Fulke*, and D. (i) *Willet*, though contradicted by (k) *Illirycus*, for new papistry (to vie his owne wordes) as pernicious as the old. In like sort voluntary Pouerty, Chastity, and Obedience are taught, by M. (l) *Hooker*, and D. (m) *Cneell*.

Concerning Inuocation of Saints, D. (n) *Fulke*, and D. *Goad* affirme, that this article doth not exclud men from being members of the Church of Christ: In like manner for honouring of Saints Reliques, M. (o) *Sparkes* thus sayth: *We are not so hasty to pronounce sentence of condemnation of any, for such errors; as that either we thinke all must be saved, that should one way, or all condemned, that should another way.* The doctrine of Inuocation of Saints, is taught and belieued by (p) *Luther*, who thus writeth: *De intercessione Diuorum &c. Touching the intercession of Saints, I belieue and iudge with the whole Christian Church, that is, That Saints are to be honoured and inuoked; by (q) Oecolampadius, by (r) Bilney a Protestant, and by (s) Latimer.*

Finally the Worshipping of Images is held a point indifferent, by M. (t) *Bunny*, who thus sayth of this article, of the Conception of our Blessed Lady, and some others: *In these or such like articles whosoever will condemne all those to be none of the Church, that are not fully persuaded, as we are therein &c. committeth an uncharitable part, towards those his Brethren.*

The
pist. ad Georgium Spalatinum. (q) *In orat. x. Ch. yfost. de Inuentio & Maximo.* (r) *Act. mon. pag. 462.* (s) *Act. mon. pag. 1312.* (t) *In his treatise sending to pacification pag. 104.*

(h) *A. gainst the Rhenish Testament in 1. Pet. 2.*

(i) *In his Tetrahyl. pag. 90.*

(k) *In praefat. ad Roman.*

(l) *In his Eccles. Hist. l. 2 p. 101.*

(m) *In his defence of M. Hook. art 8 pag. 52.*

(n) *In the tower disp. with Ea.*

Camp. the 2. dayes conference

argum. 8. R. 11. &c.

(o) *In his answer to John d'Albins pag. 352.*

(p) *In purgat. quorumdam articul. 43*

also in e-

The doctrine it selfe of worshipping Images is defended, as true, by *Thomas u)* *Bilney* aboue al-

(u) *Aet.* leddged, and by certaine Protestants of *Germany*, as

mon. pag.
451.

(x) *In his*

resp. ad

acta colloq

montisbel-

gar. parte

altera pag.

23.

(y) *Aet.*

51.

(z) *In his*

defin. o p.

742.

(a) *In loc.*

com. p. 59.

(b) *In ep.*

Paul. ad

Philipens.

Coloss. &c.

fol. 223.

of the 55.

cond. poynt.

see p. 252.

Beza (x) relates. In lyke sort, reuerence and bowing

downe at the name of Iesus is affirmed, and comman-

ded by *Elizabeths* (y) Iniunctiōs, by D. *z)* *Whit-*

guyft, (a) *Musculus*, and (b) *Zanchius*. But if bow-

ing to the Name of *Iesus*, being heard or read, be

lawfull; then followeth it irrefragably, that the ho-

noring of Christs Image is lawfull: since the name

of Iesus is to the eare, as his Image is to the eye. And

thus far of certaine mayne points of the Catholyke

Religiō acknowledged but as matters of Indifferē-

cy by certaine Protestants (and therefore not ex-

cluding in their Iudgments the beleiuers of them

from Saluation) and taught and beleiued for most

true, by other learned Protestants.

In this second place, we will show, that our

learned Brethren, do teach, the Church of Rome

(notwithstanding her certaine supposed Errours) to

be the true Church of Christ, and consequently her

Professours to be, not *Analogical* and half Christians,

but true and perfect Christians, and therefore not

excluded (euen by our owne mens iudgments) from

the hope of Saluation.

First then, we do fynd our Brother (c) D.

Morton (now Bishop of *Conentry* and *Lichfeld*)

thus to wryte: *Papists* are to be accounted the Church of

God, because they do hould the foundation of the Gospell,

which is fayth in Christ Iesus, the Sonne of God, and Sa-

uiour of the World. If then the Papists by the Church

of

of God, it followeth, they are the true Church of God; since to speake with S. Cyprian: *Adulterari (d) (d) Lib. d non potest sponsa Christi incorrupta est, & pudica.* Unit. Eccl.

In like sort, M. (e) Hooker giueeth this honorable and worrthy respect to the Church of Rome, of Eccles. saying: *The Church of Rome is to be reputed a part of the policy pag. house of God, a limme of the visible Church of Christ; &* 183.

We gladly acknowledge them, to be of the family of Iesus Christ. M. Bunny (f) speaking of the Catholikes and Protestants thus writeth: *Neither of vs may iustly account the other to be none of the Church of God; we are no ding to*

seuerall Church from them, nor they from vs. D. Field pacific. p.

thus writeth: *We (g) doubt not, but that the Church, 109. & 111. in which the Bishop of Rome, with more then Luciferlike Church 1.*

pride exalted himselfe, was notwithstanding the true 3: cap. 46.

Church of God that it held a saving profession of the truth in Christ; therefore in his iudgment, those which dy-

ed in this Church, might be saued. D. Some: If (h) (h) *In his*

you thinke, that all the popish sort, which dyed in the Po- defence a-

pish Church, are damned, you thinke absurdly, and do gainst Pen-

dissent from the iudgment of all learned Protestants. D. (i) *In his*

Barow: I (i) dare not deny the name of Christians to the 4. sermons

Romanists, sith the learned writers do acknowledge the 15. 2. ques-

Church of Rome, to be the Church of God. tions, as-
puted ad

To be short (leaving out the authori- Clerum p.

tyes of many others) D. (k) Couell thus auerreteth: *We 448.*

affirme them of the Church of Rome, to be partes of the (k) in his

Church of Christ, and that those that liue and dye in that defence of

Church may notwithstanding be saued: This Doctour M. Hook.

further charging thole, that thinke the contrary, Eccl. p. 77.

with (l) ignorant zeale. Thus we see, how the Sphere

of Catholike Religion (euen according to the *Theories* of our best Euangelicall Mathematicians) turneth vpon the Poles of *Mans* saluation.

for his words
for 7. 255.
(m) So teach the Deumes of Geneva in the propositions and principles disputed at Geneva p. 178. The same is taught by D. VV. bi. gift in his defence p. 613. by M. Hooker in his Eccles. policy. l. 3. pag. 131.
(n) Vbi su-
pra.
(o) In his defence against Pen-rycap. 22.
A third way of proving the former verity, may be taken from the Protestants doctrine, and practize, touching the baptizing of Catholike children; which baptisme we Protestants teach to be good and auaylable, whether it be ministred by Catholike Priests, or by Protestant Ministers; and this (as we (m) affirme) *because they are comprehended within the covenant of eternall life, by meanes of the sayth of their parents*. Now when we Protestants baptize the children of Catholiks, it is not (sayth M. (n) Hooker very learnedly) *in regard of Gods promise, which reacheth vnto a thousand generations; since if it were so, then (saith he) all the world might be baptized (meaning the children of Iewes, Turkes &c.) in so much, as no man is a thousand descents remoued from Adam; but it is, by reason of the sayth of their Catholike parents.* And hence it is, that D. Some (o) affirmes, *That Infants & children of West Indian Christians (whose former Ancestours, in regard of their late conuersion to Christianity, neuer knew the Christian sayth) being baptized by their Catholike Priests, receaue true baptisme (to use his wordes) & are engrafted into Christ.*
But heere I vrge: If the sayth of Catholyke Parents be auaylable for their Childrens Saluation, much more then is it auaylable for their owne Saluation; except we will imagine their sayth, to participate of the nature of the Ayre, which is a principall Cause, why all other things may be seene; and yet it self

selfe depriued of the benefit of being seene.

The fourth and last *Medium*, which I will heere vse, for the warranting of the foresaid Verity of Catholyks Saluation, shall be to apply the former vniuersall Truth of Schooles & learned Protestants to particuler Persons; that is, to set downe the iudgments of vs Protestants, articulately and punctually passed vpon certaine men, who by our owne Confessions, dyed Catholyks, whom neuerthelesse we affirme to be saued.

And first touching the Fathers in generall, whom to haue lyued and dyed Papists (as being reiected for their doctrine by vs) is euident out of our former passages. Now of them (p) *M. Cartwright* thus charitably wryteth: I doubt not but diuers Fathers of the Greek Church, who were Patrones of Free Will, are saued The lyke iudgment D. *Whitaker* (q) giueth of the Fathers, notwithstanding their doctrine touching Satisfaction and Merit of works; And the same iudgment of vs, is proued euen from the word and title of *Saint*, which almost all the sober & learned Protestants commonly giue in their wrytings & speeches to *Augustin, Ierome, Ignatius*, and the rest of the Primitiue Church. Now if we entitle them *Saints*, then do we acknowledg, they are saued, except we would say, there are some Saints, which are not saued.

But to descend to more particuler examples: *Beda* (as *Osiander* (r) witnesseth) was wrapped in all popish errors, wherein we at this day dissent from the Pope; and yet he is acknowledged by D. (s) *Hum-*

*de hoc scribitur
lib. 7. 155.*

(p) In his
reply, &
in Doctor
Whitgifs.
defence p.
82.
(q) Contra
rat. Camp.
pag. 78. vs
supra.

(r) In epl.
rom. cens.
3. l. 2. c. 31
(s) In Iesu-
uism par.
2. rat. 3.

frey, to be in the number of goodly men (to vse his words) raysed up by the Holy Ghost. Againe, Gregory the Great, and Augustin, who first planted in England Christian Religion, are confessed by vs, to haue beene Pa-

(t) M.

Godwin in
his Catal.

of Bishops

pag. 3. See

the like cō-

mendation

giuen to

them by D.

Fulke a-

gainst Hes-

kins, San-

ders &c p.

361.

(u) Osiand.

in epitom.

Cent. 12. p.

309.

(x) Lib. de

Ecles. p.

369.

(y) Cent.

12. p. 309.

(z) Act.

mon. pag.

1338.

(a) in col.

log. Germ.

cap. de

Missā.

(b) in

Chronic. p.

100.

(c) Cent.

13. col.

1179.

papists (as aboue is showed) and yet they are thus sty-
led by vs : That (t) blessed, and holy Father S. Gregory,
and S. Augustine our Apostle . S. Bernard by our ac-
knowledgment, was so confessed a Papist, as that
he was an Abbot, and (u) Authour of many Mona-
steryes in France, and Flaunders; and yet D. (x)

Whitaker thus writeth of him : *Ego quidem Bernardū*
verè fuisse Sanctum existimo. And Osiander (y) tear-
meth him : *A very good man*. Of Bernard, Francis &
others, Tindall (z) thus acknowledgeth : *I doubt not*

but S. Bernard, Francis, and many others, like holymen
erred as concerning Masse; thus he confessing them to
be men of Sanctity and holynes, and consequently

in state of saluation. And touching the same point,
Luther (a) thus saith : *Private Masse hath deceaued*
many Saints and carryed them away into error, from
the tyme of Gregory, for 800. yeares.

Of S. Dominicke, who was the Authour of the
Order of the Dominican Fryars, (b) Pantaleon (a

Protestant) relateth much; and speaking greatly of
his piety and vertue, concludeth thus: *Dominicus erat*

uir doctus & bonus, & Prædicatorum Ordinem instituit.
His like confessed Holines is celebrated much at

large by the (c) Centurists. To conclude of these
three former Saints Luther thus confesseth : *Fateor*

&c. I graunt, that the gifts of God were not wanting

to Francis, Dominicke, and Bernard, and to others,

who

who were the first Authours of Colledges for Monks, but these gifts are but personall. But such gifts cannot stand without true vertue, nor true vertue without hope of saluation. And thus farre of this most certaine and vndeble truth, that *Catholikes dying as Catholiks, may be saved*, confessed in the cleare words of the most learned Protestants; from whence we may be assured of their iudgments (especially deliuered in the behalfe of their Aduersaryes) answerable heerein to their writings; since wordes are the naturall shadow of the mind, cast by the light of the Vnderstanding.

But heere do present vnto vs, *two Porismata* or Resultancies, out of the Premisses of this Passage. The first. That all true Reason perswadeth me to implant and ingraft my self in that Church, which I fynd to be acknowledged, for the true church, promising Saluation to her members, even by her Aduersaryes. For if I dye Catholyke (my lyfe being agreeable therero) both Catholyks and Protestants warrant my Saluation; But dying in the fayth of Protestancy, the Protestant alone (and this in honour of their owne Religion) assure me of it. For there is neuer a learned Catholyke wryter in the world (an obseruation much to be weighed) who granteth, that a Protestant dying with a positieue, fetled, and contumacious neglect of the Catholyke Church and fayth, can be saued. This then being thus, shall I in so great a busines leaue a certainty for vncertainty? God forbid. We Protestants expect to be beleiued in other our Positions and doctrynes;

Why not then in this? Since then the Protestants doe teach, that Catholyks (so dying) are in state of Salvation, I am resolu'd, my Brethrens wryttings shall haue that powerfull influence ouer me, as what the selues doe heerin teach, I will (through Gods grace) put in execution. And so my Will shall become in this poynt, a ready and seruiceable Handmayd to their Iudgments.

The second. The Wrong, which we Protestants commit, in afflicting the Catholyks, and in vnnaturally betrampling vpon their deiected estats, only for matters of Religion. Alas! by our owne doctryne, they are neither *Babylonians*, nor *Aegyptians*; both they and we being (as we teach) *Israelites*; why then should *Israel* thus persecute *Israel*? Are we not become the gaze of Christendome, thus to fight without an enemy? Thus for kynred to wound it owne kyndred, yea often the Father the Sonne? so turning our owne sword into our owne childrens breasts; we still inciting his Maiesty to greater seuerity (a Prince of his owne disposition, of the most benigne, mercifull, and commiserating nature, that the World at this day enjoyes) and all this for the Catholyks living in that fayth and Religion, in which our selues teach, they may be saued; thus do we make the confessed hope of their saluation, to be the sole cause of their pressuures and calamities. Good God! who would thinke, that Christians, the cheifest articles of whose fayth are either reputed but as Indifferencies, or (which is more) beleiu'd for true doctryne by their Oppres-

sours;

His Legacy . MOTIVE ¹² 167

fours; whose Church is acknowledged to be the (d) (d) *D. Morton v. bi supra.*
Church of God, houlding the foundation of the Gospel; the (e) family of Iesus Christ; it being no seuerall (f) (e) *M. Hooker v. bi supra.*
Church from theirs, nor theirs from it; houlding (g) a *Hooker v. bi supra.*
sauiing Profession of the truth in Christ; in which many (f) *M. Bunney v. bi supra.*
(h) dying, are by their Aduersaries registred for most glorious Saints; shold neuertheles be persecuted by other
Christians of their owne Country (yea their owne (g) *D. Field v. bi supra.*
flesh) for their only perseuering in the foresaid (h) *D. Co. well with the other Declours v. bi supra.*
Church, with confiscation of goods, restraint of body, and sometymes with sheeding of most inno-
bloud, & suffering a cruel death: *Obstupescite* (1) *Cali super hoc, & porta eius desolamini vebementer.*
(i) *Hieron cap. 3.*

Heere now I will stay my penne, making this last Motiue, as a fitting *Catastrophe* for all: Since that Closure, and End is warrantable inough, which euicteth from the ingenuous Confessions of the most learned Protestants, that I may be saued in that Religion, wherein I am resolved to dye,

THE



THE
CONCLVSION

TO MY DEARE, AND
REVEREND BRETHREN,
THE LORDES
ARCH-BISHOPS
AND BISHOPS
OF ENGLAND.

REVEREND, and Learned
Brethren (the ouerlooking
eyes of our Nation) my Pen
heere salutes your Lord-
ships, before it taketh it last
pawse. This smal Legacy I haue determined
to leaue behind me, primitiue-ly for the
iustify-

iustifying of my vnrepented reuolt from you in matter of Fayth; for, *Non (a) sisf- (a) Tot. fundar errore, quo caruisse delector*. Secondly, for the benefit of those whose weak Iudgments haue beene abused, through their ouer-hasty swearing Fealty to their Protestant Maysters. To your selues it is needles, as already enioying the same, & other forcible demonstrations in the like behalf. Diuers of you haue spent (I know) many yeares in seriously perusing the holy Scriptures, the voluminous Commentaries of the Lights of Gods Church, the Ecclesiasticall Historyes of all ages, the Oecumenicall Councells of the Primitiue Church, as also of later tymes, and all other authorities whatsoeuer, wherewith either Catholiks or Protestants seek to support their cause. Therefore open but the booke of your owne dispassionate, retyred and secret iudgments, giuen vpon all the foresayd authorities, and I doubt not, but you may therein distinctly read the truth of Religion. Heere I speake in sincerity, I hould it (morally) most improbable,

bable, that such of you as haue been much conuerfant in the study of Controuersyes, can in your soules, giue an absolute allowance to your owne Religion ; since in so doing, your owne reading telleth you, that you are forced to breake with all authority both Diuine, and Humane.

Giue me leaue to vnbreast the secrets of my thoughts to you . The member dangerously affected in you , is your Will : It is Wife, Children, Honours, Preferments, and the like, (snares, wherewith my selfe heeretofore haue been shackled, but now with thanks to God, *Laqueus (b) contritus est, & nos liberati sumus*) which withould the learnedest of you from open professiō of the Catholike fayth . .O madnes ! *He is a (c) Jew, who is all one with a Jew* . Let the Theory in this art be coincident with the practise, and incorporate your speculations in your selues . Know, but withall do, and let your will be ready to execute the Arrests of your owne learned iudgmentes . You are all (as being in yeares) posting to your graues ; and a Christian mans care ought

(b) Psalm.
124.

(c) Rom.
2.

ought to begin and end, in the circle of
 himfelfe: *Tu tibi primus, & ultimus*. Can
 Wife, can Children, can Honours, or any
 other worldly blandishments free the bo-
 dy from the cold graue, or an vnrepenting
 foule from hell-fire? Why then will you
 suffer, through an *ignorantia*, or forgetfull &
 infensible stupidity, the noble substance of
 your foules, to be thus immersed in these
 earthly benefits? Which being giuen to
 you, as meanes conducing to your endes,
 you in a retrograde manner, make them
 your sole ends. Or why so long doe you
 thus struggle through ouer much solici-
 tude and care, touching flesh and bloud,
 as if in the end you could command tyme,
 and *Repentance*? Therefore for the honour
 of God, and good of our your own foules,
 curbe your desires heerein, and remember
 that Actions vnrestrained in tyme resolute
 to Habit; Habit to Nature; and Nature is
 hardly changed. You are Christians, beat
 then the *children of Babylon* (I meane, your
 affections) against the stone, which is
 Christ, and let your *Motte* be: *Deus meus*,

Omnia. Contemne all imaginary bugbears of ensuing losses & disgrace; since he is both Rich and Honorable inough, who gaineth Heauen.

Now then, begin to espouse your Pens and Tongues to the Truth; and be not ashamed to professe that faith openly, which you find by your owne study, and painefull disquisition to be the true sayth of Christ: ponder well that, *Ore* (d) *fit confessio ad salutem*, and loath that *Ianus* of dissimulation in Religion, where the eye looketh one way, the vnderstanding another; still remembring, that as long as your bodies are in *Ægypt* (I meane as long as you externally communicate with a false Religion) so long your soules cannot participate of the benefits of *Israel*: To conclude, you are Bishops in *Europe*, not of *Asia*, staine not then your selues with the blemishes of those *Asian* Bishops, so much reprehended, by the *beloued* (e) of *our Saviour*. But about all, remember (and let this still be riuetted in your thoughts) the tyme will come, when it will be sufficient for the best

(d) Rom.
80.

(e) Apoc.
cap. 1. 6.
80.

best men, to answer for themselves; how heauy then and insupportable will that burthen be for those, who must giue account, at that most dreadfull day (besides for their owne perpetrated sinnes) for the losse of all those poore soules , through want of true sayth, damned in hell , which themselues through false and subtile perswasions haue thus peruered? The inward conuulsions and secret grypings whereof my Selfe dayly feeleth.

But pardon me (deare Brethren:) the bloody Ruptures of my vlcered Soule (wherein I glasse your dangers) and my present languishments of body, giue life vnto my speaches, and emboulden me to powre wordes of oyle into the woundes of your Consciences .I loue you in Christ, & no waters of paine or tribulation (while I remaine in this poore ruinous carcasse) shalbe able to extinguish the fire of my Charity : But still my prayers shalbe, that by redeeming the tyme past, and true repentance (which changeth the mind of him, who is vnchangeable , and shutteth

vp his eyes, who is euer vigilant) you
 may, whyle you liue heere vpon earth,
 first expiate your errours committed, and
 after become truely seruiceable to his di-
 uine Maiefty; that so (after this our mor-
 tality is once put off) we all meeting to-
 geather in the heauenly Hierusalem (to
 vse the wordes of one Doctour) *In lumine
 Dei, lumen Deum videamus.*

Your Lordships poore, and
 louing Brother,



Ioan. Londinens.

FINIS.

